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THE VEDIC MAGAZINE

AND

Gurukula Samachar.

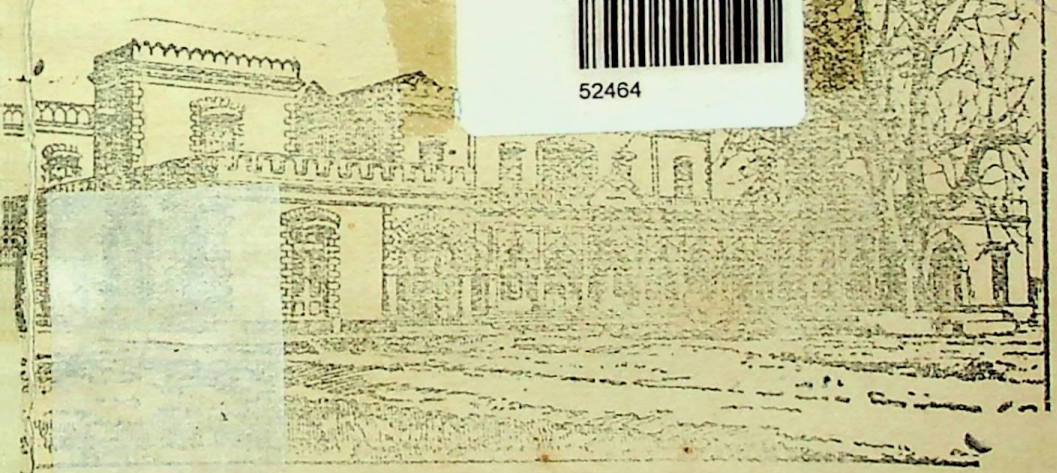
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...zine which is to be conducted "on broad and catholic lines and in a ...ce and fearless regard for truth," to the notice of all who are interested ... literature but in the regeneration of the country. *The Indian Spectator.* ... afford interesting reading and its con ributors are men who may ... *ustan Review*,

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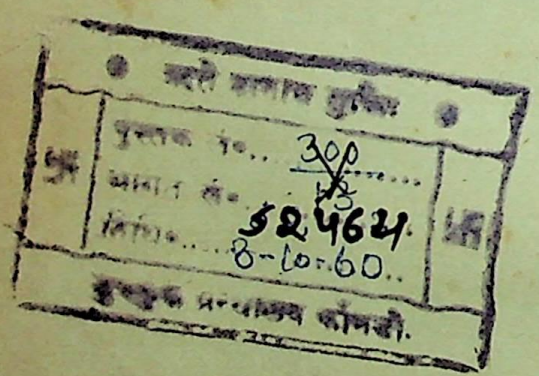
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Table of Co

Phalgun 19

		Pag
1.	*Swami Dayananda Saraswa* Andrews	F. ... 1
2.	*The Arya Samaj and Public I.* —By Kalinath Roy, Edito Lahore	6 " .. 11
3.	*The Vision of Sindhudesha*—By Vaswani, M.A. ...	.. 11
4.	"*Physical Education*"—By "I	.. 12
5.	*Marriage*—By Mr. M. Narasing	.. 12
6.	*Reviews and Notices* ...	.. 14
7.	*Many Thoughts of Many Minds*	. 14
8.	*Notes*	. 16
9.	*Gurukula Samachar* ...	18
10.	*Advertisements.*	



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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of the Divine knowledge is the highest and the noblest."—**Manu.**

VOL. XIII, } PHALGUN 1976, FEBRUARY 1920. { No. 3.

SWAMI DAYANANDA SARASWATI.

An appreciation of his life and work.

By Mr. C. F. Andrews.

I consider that this request which has been made to me, who am a Christian, to write my impressions of the great Rishi, Swami Dayananda Saraswati, is due to the fact that we are coming more and more to recognise in India that the pure religious heart of man is united, even while sects and creeds still keep man far asunder. It is in that spirit of unity that I write what I am going to say. I wish to speak only of those things that unite. I wish to show how I, who am a Christain, can truly love and revere Swami Dayananda Saraswati, who was a Hindu.

I have always put in the first place, among the things that I reverence in Swami Dayananda's character, his manly adherence to the truth as it came home to his own conscience. This is seen in his early boyhood when he refused any longer to believe in idolatry when once he had seen the way in which the food offered to the idol was

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consumed by the mice in the temple. It was a marvellous thing, in a boy so young, that he was able to treat himself so completely away from the religious fetters which had bound him. This fearless search for the truth appears to me to have been the great sustaining power in his life and the secret of his virile personality. Nothing except this could have enabled him to pass through the terrible sufferings which he endured.

The second thing, that endears Swami Dayananda to me, is his manly courage. He literally did not seem to know what fear was! When danger was at its height, he was most joyful and calm. Again and again, he went forward to almost certain death, while he spoke out the truth that was in him; he never shrank back for one moment. The call of danger evoked the noblest elements in his nature; and he was never so great as when he was in the presence of death itself. This moral courage is sorley a thing to reverence and love, and I pay him my homage for it.

The third thing, that makes Swami Dayananda's name a household word in India is his intense and burning patriotism. His whole life was not out in the service of his country. Everything that men hold dear,—wife, home, children, wealth,—all these were laid down at the feet of the Motherland. I, who am a foreigner and an Englishman, love him and revere him for his patriotism. I love England, my own country with devotion, and I rejoice to note how Swami Dayananda loved India,—the country of his birth.

The fourth thing, that I could mention; is that the Swami was a great reformer. He was not content to sit in idleness and to leave things, alone, in a selfish hope to attain to God apart from his fellowmen. He, on the contrary put the whole of his spirit force into reform. Starting from religious reform, he went on fromreligious reform to

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social reform. Here, on the practical side, the religion which he established took root in the Panjab; and it would be difficult to overestimate the immense social uplift which has been brought about by Swami Dayananda's great reforming impulse.

One of the tenderest memories that I have ever had, in India, has been that of days spent many years ago at the Gurukula at Kangri, Hardwar. Again and again I have recalled to mind the memory of those days, and the joy of being allowed some fellowship in a work so noble and so pure as that which Mahatma Munshi Ram,—now Swami Shraddhananda built up on the banks of the Ganges during those years when his whole life was given to this Gurukula alone. The peace and the happiness of those days can never be forgotten. And when I write about Swami Dayananda Saraswati it is natural for me to bring them back to my mind; because the Gurukla itself is directly and immediately the inspiration of the founder of the Arya Samaj, Swami Dayananda Saraswati, whose disciple Mahatma Munshi Ram was.

It has never been my own habit, when writing articles of appreciation, merely to give words of praise and esteem without anything in the form of advice or warning at the same time. For praise alone may result in weakness, not in strength. It may create kindly feelings but not reach as far as truth itself. I would like therefore, in conclusion, to speak of something in this letter which has been often in my mind specially since I have come back to the Punjab during these days of suffering and trial and have seen the work which Swami Dayananda Saraswati founded.

There appears to me to be a danger, in these perilous days of hurry and change on the one hand, and of rapid money-making and worldly success on the other, that

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the peace and calm and joy which comes from religious meditation may be neglected and lost sight of in the stress of worldly activity. I would be the last to underestimate the need of action. An active life is good for a man and it is only by action that many wrongs can be righted. But, side by side with action (which has a special attraction to the Panjabis) I would wish to see a deeper religious spirit of peace and inward joy and meditation and devotion to God. To many in the Punjab this inner life of the soul is far more difficult than the active life of the body. But the just Rishi, Swami Dayananda Saraswati, who founded the Arya Samaj combined both these sides of character in his own person. He spent years in solitary meditation: he spent years in active work for the welfare of mankind. He did not neglect either the one, or the other. And I would earnestly wish that his followers might follow him in this.

On the banks of the Ganges at the Gurukula at Kangri, near Hardwar, I found that religious peace,—that inner peace which is so very deeply needed in this world of war and strife. It is because I found this peace there (as I have found it since at Shantinaketan in Bengal) that when I come back to the Punjab again my heart at once longs to go back to that Gurukula at Hardwar, to drink once more of that peace. And so it comes to pass that whenever I cannot go back there, it is a pain to me; and I am feeling that pain now in the midst of this present daily work with all its restless activity.

This, then, is my one wish for the Arya Samaj,—that the deep religious peace which I found there on the banks of the ganges at the Kangri Gurukula, near Hardwar, may spread over the whole Arya Samaj movement, and that every new Gurukula, every new Vidyalaya, every new College, every new orphanage, every new social institution which is founded by the Arya Samaj in the memory of the

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great Rishi Swami Dayananda Saraswati, may be filled with this spirit of peace.

The Panjab has gone through terrible days and the Arya Samaj, along with other bodies, has been called upon to pass through the fiery trial of suffering. It has come out of the fiery ordeal purified and refined, and one of the greatest blessings of that time of suffering has been to draw the members of the Arya Samaj nearer in spirit to those of their fellow-countrymen who belong to other religions. Indians of different creeds—Hindus, Musalmans, Sikhs, Christians,—have learnt sympathy as they have never done before. If only, after all this suffering, the peace, which comes from God and is His gift, can be spread among all Indians of all creeds in this sorrow-stricken land, then all the sorrow and the anguish will not have been in vain. But if after this fiery suffering, we go back once more to bitterness and party strife, then what we have suffered will have been all to no purpose.

I would ask, with deep humility and tenderness, and also with full knowledge of my own failure and unworthiness,—I would ask the members of the Arya Samaj to bear in mind my message on their Annivesary Day and to carry out its meaning in the spirit of the great Rishi whom we all honour.

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THE ARYA SAMAJ AND PUBLIC LIFE IN THE PUNJAB.

[*By Kalinath Ray, Editor the "Tribune" Lahore.*]

Although ever since I was a boy, certainly for the last twenty years, I have striven as best I could to keep in touch with all great contemporary movements making for the advancement of my people to virile and self-respecting nationhood, I confess I had no adequate idea of the place of the Arya Samaj in the public life of the Punjab until I came to this province now a little over six years ago. What I have seen in these six years has literally been a revelation to me. It has convinced me that public life in the Punjab and the Arya Samaj are largely convertible terms, that to think of the former without the latter is almost an impossibility. To say that the Arya Samaj has left its ineffaceable mark on every walk of national life in the Punjab, on every service, on every profession, whether learned or ordinary, on industries, trade and agriculture, on letters, art and culture, is to utter a truism. It would be equally true to say that in almost all these spheres many, if not always the majority, of the places, certainly the more prominent places, are occupied by devoted adherents of the Arya Samaj. I hope none of my Arya friends will misunderstand me when I say that the same worthy and honourable place is held by members of the Arya Samaj even in the ranks of political "agitation". I know as much as anybody else, and more than many, that the Arya Samaj is in no sense a political body, that it is a purely social and religious organisation like the Brahmo Samaj, for instance. But the Arya Samaj, equally like the Brahmo Samaj, would be false to itself, its undying creed of universal and all-sided freedom, if many of its members did not in their individual capacity take a keen and prominent interest in the political movements of the day,

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and I do no injustice to any one when I say that in the present stage of transition from bureaucratic government to self-government it is impossible for large numbers of men belonging to a particular community to take a keen, lively or prominent interest in political movements without some of them being dubbed agitators by their opponents and perhaps finding themselves in trouble on that account.

The direct contribution of such a body as the Arya Samaj to national life or to life human is however, only a small part of its total contribution. The indirect but nonetheless perceptible influence of the Arya Samaj is co-extensive with the whole life of the modern Punjab. It was the first among all modern movements on this side of India to raise the cry of national self-help. The cult of "Back to the Vedas", at once the gospel of reform and purfication and of conservation, with which the illustrious founder of the Samaj turned back, as if by the waving of a magician's wand, the on-coming waves of de-Hinduisation, if it had one appeal to, and one meaning in the ears of Hindus, had an equally profound appeal and an even vaster meaning in the ears of the whole people of the Province, and ultimately of the country. As was probably to be expected, the Swami was mistaken both by large numbers of his own countrymen and by a good many officials. One thought that he was anti-Mahomedan and anti-Christian; the other thought, if they did not always openly say, that he was anti-British and anti-Government. As a matter of fact he was neither. He was, first and foremost, a profound believer in the Vedas and second and last a profound believer in national self-help, national self-respect, and national self-realisation. And to this day the Samaj founded by him and all the great institutions started under its auspices are true to this dual, this immortal creed.

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This brings me to pay my humble tribute to another aspect of the work of the Arya Samaj, which is closely allied to the gospel of national self-help, its marvellous organisation. In the whole of India there are no three educational institutions which, individually and collectively, can excel the D.A.-V. College of Lahore, the Gurukula at Kangri, and the Kanyamahavidyala at Jullunder, either in their direct contribution to the cause of national education or in their indirect contribution to national life, and all three institutions owe their existence to and are under the control and management of Aryas. Then look at the number of smaller institutions scattered all over the Province and of orphanages and other similar philanthropic bodies and at the frequent organisations for famine relief and relief of distress caused by such destructive agencies of nature as flood and earth quake and at the steady and systematic effort made by members of the Samaj to elevate the lot and ameliorate the condition of what are called the lower orders of Hindu society.

I know of no other social or religious body in any part of the country that has a prouder record in all these respects. When I think of all this, I forget for the moment that I am not professedly a member the Samaj myself—the only temple in which I worship being the temple of nationalism and I acclaim the immortal founder of the Samaj as one of the greatest of Indian nation-builders.

—o—

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THE VISION OF SINDHUDESHA.

By Principal T. L. Vaswani.

I

Renaissance always implies the awakening of a new mind, a new conscience, and a new emotion of the Ideal, it implies a new Culture and a new Faith ; and I have often felt that we need a new Culture for young Sind, and a new faith in the future of this ancient Land. But this demands a recovery of the past ; for the 'new' is not 'alien' from the past; and we must not let the younger generation become mentally and socially Anglicised ; to imitate is to be servile; it is to copy the worst elements of the original : and the message for the modern young man is

"Be Thy Self."

Sind must walk on her own feet and speak her own mind. Know thy self, said the ancient Teacher ; do we of Sind know ourselves ? And can we, without self-knowledge, realise the possibilities of our life ? To know ourselves we must know our Past, our history, our traditions, our aspirations and ideals, our achievements and failures. But where, the critics ask, where is the history of Sind ? Where are the chronicles of the Past ? Sind is *her own history;* not as a form of literature yet, but as reflected in our life our history may well be studied in ballads, in the *kafis* and *gazals* of wandering singers, in the stories of peasants, in the traditions which have not all been lost. Recover the traditions, I say to young men ; take up

The Torch Of Tradition.

dropped by the hands of our elders, and pass it on to the coming generation. The help of young men is needed to recover the past; travel in different parts of the Province is needed; collection of facts is needed; above

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all is needed an *Interpretation* of facts in terms of the National Ideal. For there is much in the books written by foreigners which we must reject, much which they emphasize but which has little value for us, who would emphasize the nationalising forces in the Province and think more of the

Unities of Moslems And Hindus,

more of the things which bring them close together as children of a common soil than of the little quarrels which kept them apart, one from the other, in the dark period of our history. For never let it be forgotten that there was a time, not so distant, when Hindus and Moslems dwelt together as comrades; they were neighbours, living in the same street and in mutual faith and confidence; the Hindu father often asked a Moslem to look after his family in his absence; Hindus served faithfully the Moslem rulers and Moslem servants often guarded the Hindu homes; Moslem marriages were attended by Hindus who received *kutcha seedha*, uncooked rice and unbaked flour, from their Moslem brethren on the occasion of marriages; the great Moslem festival of the Mohurrum was honoured by Hindus too; they covered the *tabut* with their kerchiefs and gave syrup to Moslems to drink, and some even took the new-born babes to the *tabut* to be blessed; some of the Saints were honoured alike by Hindus and Moslems, though under different names; Lal Shahbaz and Raja Vir were and still are worshipped by both the Hindu and Mussalman and at their shrines both drank water from the same jars. In places remote from the influences of city-life you still will find the muslim haris affectionately attached to the Hindu Zamindars; the Hindu-Muslim unity is a fact in village, and has been sundered only in cities under alien influences. None can interpret aright the history of Sind

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who will ignore or minimise the fundamental comradeship of the Hindu and Mussalman.

It is necessary to note that the materials you collect concerning the history and traditions of Sind must fall under 4 different headings ; for no social survey of Sind is adequate which fails to take note of 4 civic orders. The first is the type of the

Politicals ;

and in this connection you may collect facts concerning the Rajputs and the Meers, their conflicts and co-operation, their wars, their laws, their administration, their civil life. Which of them were the true guardians, and which the tyrants of the people ? What was their attitude to the cultural life of Sind ? Some of the Meers, as you may know, were as fond of poetry as others of shikar. Then there is the second type ; we may call it the

Intellectuals.

Man is not all a fighting or a political animal ; and, in this class of Intellectuals, are included teachers, philosophers, doctors, men of science and education, and it is necessary to collect facts which may give an idea of the pathshalas, muktabs, educational organisations in the pre-British period of our history; Sind had several educational institutions ; and some of her physicians and students of astronomy were well-known abroad.

Then there is the third civic type ; we may call it the type of

Artists—

the men who express their emotions in forms of the Beautiful and Sublime. Poetry, drama, folk-lore, fiction—Sindhi literature has a store of these ; and you, young men, can do much to collect the stories and songs and

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legends of the long ago from the wandering bards and fakirs who sing them still. I have heard some of these uttered with emotion and expressive of a wisdom and passion which come from the very heart of Reality.

The Stories Of Sindhi Peasants

will make a volume—a series of volumes ; and the mystic poems of Sayad Abdul Karim, of Shah Latif, Sami, Bachal, Bekas and Bedil have a beauty with something in it strange for all times ; not all these poems have been published, and several could be collected from old manuscripts and at Bulri, Bhit, Rohri and other small places associated with the work of these poets. Then there are wondrous

Little Rajput Songs.

expressive of certain aspects of the Sindhi life ; Sind at one time was ruled by the Rajputs.

Literature is but one form of Art : Architecture is another. The Sindhi artisans were famous for their skill; think only of the tiles of Tatta—each brick with a peculiar ring : is there a more perfect work of its kind in the world ? Music and dance are another form of Art, and here much could be done by a study of the *raynis* and metrical structure of genuine Sindhi kafis. Religion, with its associate of rituals, is another form of Art ; to be religious is to meditate on the Perfect, to serve the Good, and worship the Beautiful ; and there are abundant materials in Sind for the study of religion and ritual and their degenerate forms, magic and superstition. Hinduism in its different forms, Vaishnavism, Shivaism, Dahrya-Panth is here; Islam and Sufism are here ; in Sind too, you have Buddhism and Jainism; there was a time when Buddhism was a great power in Sind, and it

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Buddhist Stupas

may, perhaps, still be discovered in some places in Sind ; the Bo-tree, under which Gautama attained to the Buddha-hood, resembled the Tamarind tree in Sind; and in several places where you find Tamarind trees and a hillock you also find the graves of Pirs ; is it that some of these places had Buddhist stupas and were afterwards converted into Muslim shrines? Then you have to take note of modern religious movements, of Sikhism, of the Brahamo-Samaj and the Arya-Samaj, and their contributions to the social and national life of Sind, their efforts to give a reading of the Hindu and Islamic faiths, to re-interpret the actions and re-actions of Hindu and Moslem cultures in our history and to sound the fundamental note of social and national freedom. And in order to study the influence of religion on the life of Sind, it is necessary that some of you, young men, should gather the facts you can concerning places such as the shrines of Lal Shahbaz, of Khaja Khizir and Pir Putti. Equally necessary is it to study all you can concerning Sadh-Bella ; it is situated on a site of nature-beauty ; I believe its existence indicates that the Muslim government of that period was in no way intolerant to the Hindu ; and it will be worthwhile enquiring if the Sadhabella was not also a seat of learning ; perhaps, too, a study of its history may throw some light on the question of the social value and services of monastic power in Sind.

II.

I spoke of 4 civic types ; the first three being the Politicals, the Intellectuals and the Artists. As distinguished from these three there is the fourth class, that of the great mass of the people. And here, too. you could do much to collect facts ; what was the place of woman in the Sindhi house-hold ? Did mother-rule

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prevail at any time? A study of Sindhi customs should throw light on the civilization of Sind, we read in Greek books that Sindhis had a common mess; one thinks of

Ancient Sparta.

We read frequently of the camels and asses of Sind; the ass is associated, to-day, in the popular mind with the *dhobi*; yet Christ rode an ass on his entry into Jerusalem: and both the ass and the camel give a clue to a particular type of civilization. Again, statistics are needed to form a correct idea as to the incomes and standard of life in the pre-British period and to determine if the general level of happiness has risen really after the British conquest of Sind. We read very little of caste in Sind, very little too of social friction between Hindus and Muslims in the days when 'blessings' of English education were unknown; we read of the hospitality of Sindhis; the Parsis found a home in Sind, and the Parsi merchants prospered; we read of the agricultural pursuits of the great mass of the people, and it will be interesting to compare the present condition of the Sindhi peasant with what it was in the pre-British days; we read, too, of big grain markets in Sind; there was a time when Sind traded with other lands; trading vessels moved along the Indus even in the 17th century and Sind traders went to distant lands such as Arabia, Felix, and the Java Isles. In a remote period in human history, Sindhis entered upon a career of colonisation, Ptolemy describes a place in the Mallay Archipalago called Sindœ, evidently because it was colonised by Sindhi traders. These traders took with them the torch of Sindhi culture and civilization in far-off lands; and still in Java, scenes from the Ramayana and Mahabharata are brought upon the stage, year after year. Sind had trading relations with Kashmir and exported costus to lands beyond India; she exported lycium o berberry—a cosmetic which the Romans liked and purchased as something precious; she

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also sent to Europe silk and gems and indigo.

Civilization involves

The Building Of Cities

and the traditions of several of our cities must be collected. There are the traditions of cities and sites in ruins—of places like Bulri, Bhitshah, Uderolal, Sadarnjothul, of Brahamanabad and Munsw, and of Virwah in Thar and Parker District where you may still see some remains of old Jain temples. Then, there are the places more familiar to you ; every one of them has a history and a tradition which we need to know much better than we do at present. There is the town of Jherruck ; not many know that it was formed by deposits of the river Indus ; and it has some Buddhist ruins which we have not yet studied. There is Laki ; the range of hills has a tranquil beauty of nature ; and the place has hot mineral springs not yet scientifically studied by any Sindhi. Hala has been famous for its pottery and weaving ; young Sind knows little of them and does less to help the cause of

Sindhi Swadeshism.

Rohri has the little hill called Satbhen; but how many know the thrilling story of the Seven Virgins to whose memory the hill is sacred ? I have heard young men complain of the climate of Sukkur; European tourists have been highly delighted with its climate ; and not many of you know much of Sadhbela and Dinbela. You have seen Mirpurkhas, but do you know enough of its Kahu-jodaru, a brick-mound of the Buddhist days? Nearer to us in Karachi is Magho Pir, but we have not cared to collect stories of this Muslim Saint whose tomb an English writer has compared to a stone-canopy in the Westminster Abbey. Hyderabad is famous in our history ; it was founded in the 18th century, but we have not studied

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the feudal laws which prevailed in Hyderabad in the days the Mirs had shikargurhs there; nor have we cared to study the poems and stories which tell of its conquest by the British. Old sukkur is so poorlooking to-day; there was a time when the Mirs were fond of it. and kept a fine tigress there in a wooden cage. Shikarpur was founded as early as 1617 by Daudpotas, the sons of Daud; its rich soil attracted the attention of the East India Company, who negotiated for its purchase with the Mirs; and the Mirs rightly refused to sell it to a trading company of foreigners; in the early forties Shikarpur was famous for

Sind Carpets And Silk And Shields.

And it was long famous for trade with Central Asia; Shikarpur was at one time the gateway of the East. Sewan has a history connecting it with Alexander and Humayun; Patala in lower Sind has traditions which confirm Pliny's remark that it was an emporium of trade; Larkana has its associations not the least of them being that which connects it with Nadir Shah's terrible visit to the little town. Tatta is famous in Rajput legends; its people sent greetings to Humayun in the days of his flight; its citadel and masjid were built by Shah Jehan and Aurangzeb; one of the mounds in Tatta is the work of Alexander; and at one time it was a famous city in the East; it had a population of over two and half lacs; it traded with Arabia, Africa, and China; it sent out its *Loungies* to Greece; its mosaic inland work was the wonder of many countries. But how many care to know what Tatta was in the day of its glory?

Several traditions may still be gathered at some of the shrines and fairs of Sind. There is the shrine of Shah Innayutallah at Jhok; there are other shrines at which annual fairs are held, *e. g.* Ladiun, Mughal-bai (in the Karachi district), and Udero-Lal.

There is not a little, even in the records as we have

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52464

them to-day, which well may inspire you, young men with a new faith in the future of Sind ; You are the children of a soil sanctified by the songs and strivings of centuries. The river Sindhu which has created and sustained Sind is remembered by all Hindus who offer daily worship with the old *mantras* ; Sind is the valley of Sindhu and is mentioned in the pages of Maha Bharata. An ancient Greek writer refers to the dominion of Sind, as extending to Barngaze across Kathiawar ; and we know that Sind had frequent intercourse with Cutch ; the Kutchee and the Sindhi are old comrades ; and Sind has had affinities with the Punjab, with Rajputana, with Afghanistan, and Persia and Greece ; the Sindhu is praised in the pages of the Vedas; and in the 6th century before Christ, Sind was so rich that it could pay an annual tribute of £130,000 sterling to Darius, the Persian king. Sind is

The Birth-place of Akbar.

Abul-Fazal was a Sindhi ; and Shah Latif and Sami—two of the world's great Mystic poets—were Sindhis. At once in songs and stories of love and in noble deeds of patriotism and heroism are our records and traditions rich—richer than most of you may know. Where else in the wide range of literature, will you have songs more moving than those which sing of the loves of Sasui and Mumal? Where else will you find a story more thrilling than that of Jam Tamachi and his love for the fisher-maid ? Where a nobler example of hospitality than that shown to the fallen Hamayun by Rana Wair Sail who greeted the Royal exile, kissed his stirrup and vacated for him the castle? Where a finer example of loyalty and bravery than that which was shown by Darya-Khan leading a Moslem army against the enemy, and dying in the fight for his country ? Not alone the men of Sind but also her women showed bravery in the not distant past. The Arab historian tells of King Dahir's daughters standing by him in the fight with the Arab

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invader, the one girl handing her father the arrows to shoot, the other giving him the betel-nut whenever he required it to refresh himself ; and there is a place called *Khatko Maho* which commemorates the conduct of several Sindhi women dying with their husbands—the Daudpotas—rather than submit to the foreign invader Brave they were, these Daudpotas, these Sumras, these Sammas and Rajputs and Beluchis of Sind; brave too their ancestors in the earlier ages ; one of them, the chief of Alore, opposed Alexander, and yet another, who did not surrender to the World-Conqueror without a struggle, was Sambos, the ruler of Sewan. Hardly a year before the conquest, an English tourist spoke of the 'brawny-shouldered stout Sindhi's. To day the situation is different ; to-day physical degeneration and hollow-cheeked poverty are in the land. But I must not close on a note of pessimism ; for the situation can be changed if we but realise that the one great need of Sind is

The Building of New Minds.

And so it is, I plead with you, young men, to recover the traditions of Sind. Not in a spirit of race-pride, but as one who believes that race consciousness should bring with it a sense of race-responsibility, I ask you to realise your privilege in being born in this Ancient land Recover the old songs and stories of the lovers and heroes of the Past ; recover the traditions and use them for the service of Sind ; for only as you grow in the knowledge of the past may you help in the building of a future worthy of this country. For tradition is race-memory ; tradition is the voice of the people's past ; tradition is race-consciousness remembering itself and taking pride in its achievements and development. The dreams and hopes and ideals and memory of Sind must be recovered ; they have lived through the rise and fall of many kingdoms and many dynasties ; some of them have travelled to other parts of India, and we must feel their inspiration

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if Sind is to play her part in the coming re-constructions of the Indian life and in delivering modern civilization from its sordid dreams.

This then, in brief, is my vision of Sindhu-Desha; it is the vision I would fain have you carry with you in the work before you; it is

The Vision I Have Worshipped

in the silence of my heart and the Beauty of my Native Land, in the myriad light of Sind's stars, in the colour of her rainbow and her rose, in the cup of her budding flowers, in her bird's mellow notes, in the ashes of the many hopes and fears of the Sindhi peasant, in the life-impulse of this Ancient-Land. They call us—in their ignorance—the sons of the desert. But we come from a long lineage; sons of the winds and roses, and the rocks and the trees, sons of the classic soil of Sind, it is for you to re-arise, and offer your Service for the help and healing of the Nation.—*The New Times, Karachi.*

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"PHYSICAL EDUCATION"

"Its necessity in India."

(*By "Educationist."*)

It is a very lamentable fact that in this era, along with our mental development, with our advancement in science, with our startling progress, in civilization, we should remain negligent about our Physical Education.

Countless books, numerous newspapers, various magazines all cry out against this drawback. The blight of physical, mental, and moral decay is heavily pressing all mankind. Diseaes and disorders, plague and insanity are making rapid strides to engulf civilized man.

There is a disgraceful and a remarkable increase of three hundred per cents in insanity, imbecility and epilepsy within the last fifty years throughout the world. Our race is rapidly going down.

Whole tribes are becoming extinct with the march of civilization and the roar of luxurious life. Civilization has reached in the opinion of some its climax. Mankind has attained to its highest point in its regeneration.

With our thrilling inventions and discoveries, with our grandeur of human genius impossibilities are converted with the wands of science or talent into possibilities. The old and the new worlds the eastern and the western hemispheres are united with the power of steam. We have got the Empire of the land, of water, and of air.

This is the civilization unparalleled, unheard of and unseen. Generally such opinions which no doubt carry some grains of truth, are held by the pioneers of this civilization and its conditions before men who bewail its dangerous features and wish to reform it. No doubt it is a very desirable trait in man that he should always wish for perfection. The ego in man is always dissatisfied with its condition It always wishes for a more moral, healthier a more sublime and a more permanent state.

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Like a wasp that flutters and hums in various beds of flowers, now sitting and sucking the juice of the jasmine now resting and enjoying the beauties of the lily; now viewing with extreme pleasure the transcendent beauties of the rose and now returning to its original place, man rots in barbarism for a time, then evolves and enjoys a semi civilized life and then along with the march of time scales the dizzy heights of civilization. Again he is discontented with his state, strives for a higher state and wishes to achieve perfection. In short, from times immemorial imperfection has humbled itself before perfection.

The ugly though envious admire the beautiful, the poor though hating serve the opulent, the ignorant though jealous venerate the learned and the wicked though unwilling respect the good.

This is the common law of the universe. It is therefore natural that we men should wish for a more perfect state than this. There is an undercurrent running in all communities and nations, there is a prediction and a true one that there will be a Universal Brotherhood and the world in consonance with that undercurrent, with that prediction is moving slowly though steadily towards it. Essays and books, newspapers and magazines are daily published not to show the intellectual capacities of the writers, authors, editors and contributors not to earn money but to make the world prepared for that grand achievement, namely universal brotherhood towards which man is triumphantly moving and which will be the most glorious state of mankind. To attain to this state we must be giants in bodies as well as in intellect. Well have the Upanishads observed that the realization of the inner-self can not be got by one who is weak in body.

Excepting some in all Our Universities and the Schools and Colleges appertaining to them, the students are mentally trained and morally given precepts. But no care is taken of their physical welfare. Under the pressure of

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a very great course they take little or no care of their bodies and in order to make up the course they sit up late at night and consequently ruin their health.

Students who are budding into youth, in whose veins the rich red blood of juvenility is coursing, break down under the wear and tear of hard work. At the age of seven, the father and the relatives of a boy place him amidst great joy to school. The boy generally gets there the so-called primary education. In the primary education of a boy he is taught the names and positions of generally all chief cities of India such as, Ahmedabad, Bombay, Madras, Delhi, Calcutta, etc., but he is kept in total ignorance of the geography and history of the province in which he lives. No attention is paid whether a boy is on the point of fainting owing to the exhaustion of the teacher's dreadful cant of the multiplication tables and their repitition by the boy.

Then he enters the middle school, gathers some tit-bits of English language, arithmetic, and other subjects and passes to the higher course.

There like a soldier who is regularly trained in marching and shooting, he undergoes lessons in the grand "Science of being a book-worm." He passes his Matriculation Examination enters a college and becomes after some years a finished graduate. Parents and relatives rejoice and bless their star for conferring upon them so great a boon. But what have they got? A graduate, who has read Shakespeare, studied economics, discussed on historical events, and who in accomplishing such wonders gets in remuneration a pay of rupees fifty per mensem with a prospect of change for the better and dyspepsia and a brood of diseases of the stomach with no prospect of betterment but who show their love by their life-long attachment to him. The regeneration of India, the transformation of old India with its conservatism into New India with its liberal principles can not be had under such circumstances. The modern generation is in as much need of a

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sound physical education as it is in need of well-organized mental and moral standards.

We can not achieve striking successes in the field of spiritualism like our ancient fathers with weak enervated bodies. Remember that India is the first born daughter of nature, the cradle of religion, the home of ancient civilizations, the soil over which empires are built and dashed, and the country that has given birth to Bhima, Hanumana, Krishna and Bala. Remember that over her once ruled Rama the ideal son, father, husband, and ruler.

Bear in mind that it was in India that Krishna preached the Gita, the gospel of optimism. Let not this fact escape thy notice, gentle reader, that it is India that had produced Bhishma. What nation is there, what religion is there, what country is there that will give birth to such a great celibate, as Bhishma except the Indian nation, except Vedantism, and except India? Reader! this is thy mother India's past history. Does not its reading create sensations that you have not yet felt? Does it not bring before you the picture of our glorious past? To achieve this past we must be up and doing we must be sound in body as well as in mind.

This is no time for procrastination. The modern era is an era of men of health, talent, and tact. If you don't like to be strong at least be so for the sake of our future progeny on whom much depends. Until we be healthy and strong we will never be able to make any real intellectual progress, and hence national welfare is impossible. Again remember that a physically strong man is of vital importance to the country and the nation at large.

A liberal physical education can only be obtained if it is first begun along with the primary education. The following are the suggestions about the way in which that system can be established and taught.

(1) Students of from 5 to 10 years of age may not be given any regular training but they may be under the superin-

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tendence of a teacher, allowed daily to play any interesting game for at least half an hour in the morning and twenty minutes in the evening. The game should be such that it shou'd require the use of every limb and can only be played outside the school, or outdoors.

(2) Students of age from 11 to 15 may be trained by one who is an expert in all healthy games and along with that training they may be taught the advantages of every game, its systematic play, and the laws concerning hygiene and bodily development.

(3) Students of from 16 to 18 years of age may be trained in regular exercises taught on lines of any great athlete and which should tend to the development of their bodies as well as to to the discipline of their minds

(4) Students above 18 may play cricket or any healthy game, or take any scientific exercise. These measures can only be put into practice if there is compulsion.

Instead of competition in studies let a general spirit be inculcated in the class about competition in strength.

The pride of every boy must not be in the pages of grammar he has by heart but in his strength and muscular development.

A man must possess masculine strength and all things effeminate must be looked upon with mockery by him. All students generally possess undeveloped muscles, puny hands, tiny voice and lustreless eyes.

If in primary education, the seeds of physical education be sown they will grow up and fructify and we shall obtain men of sound health, of manly appearances, of stalwart bodies, of moral vigour, and who will prove serviceable to their community, nation, and country, and whom India will retain in her memory with many grateful remembrances.

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MARRIAGE.

(By Mr. M. Narasinga Rao B.A.)

The subject is so very familiar to every one, and the various questions that arise in one's mind just at the mention of "marriage" are so often discussed, written and commented upon, not only by the leaders of society of all camps, but also by all who take any interest in matters social, that I feel I would be treading on the trodden ground, if I open this with a discussion of the various aspects of marriage existing at present in India at the very outset. In order, therefore, to make the subject a little more interesting, I would like to place before the reader some facts discussed by Ch. Letourneau in his "Evolution of marriage" which, I trust, will not fail to arouse your interest in the subject under review.

2. It is commonly supposed by the lay mind that the institution of marriage is the birth-right and privilege of man only and of no other living being of God's creation. If by marriage is meant the ceremonial, the pomp and the pageant with which it is loudly proclaimed in all countries and among all races, then there is nothing like marriage among other living beings except mankind. If, on the other hand, we understand by it, that it is a union of a temporary or a permanent nature between males and females of any species under special circumstances with a definite end in view, marriage is as common in the animal and vegetable kingdoms as it is in mankind. From this it is clear that the origin of marriage is purely biological; and the craving for union of the sexes with the object of reproduction and multiplication of species is none the less common in the lower orders of creation than in man. This passion is exhibited in the lower orders of the animal kingdom by what is called rut and in man by love. It is also by no means uncommon that love, true love which as Scott describes, is not "Fantasy's hot fire whose wishes soon as granted fly" is found among some birds; to wit, certain species of

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parrots, wild ducks, eagles and doves and also among animals such as deer, which may serve as object lessons to many an erring human being in matrimonial affairs. By this, it should not be understood that the constancy and affinity that exist between the pairs mentioned above are on account of the development of the ethical nature in them. None but man in the animal kingdom is gifted with moral nature. However great may be the development of certain virtues and vices among animals they are inborn and not taught.

3. As we proceed higher and higher in the evolution of the animal kingdom, we see that not only are alliances between the sexes formed in groups at a certain season of the year but such alliances are kept up and when the species multiply, family groups are formed with the necessary arrangements for the preservation and propagation of species. The males, are so jealous of the females they have won by right of conquest in open warfare, as the Kshatriyas of yore were doing, that they very often risk their lives in contests with their enemies. The burden of protecting the young until they are full fledged falls naturally on the female, the male generally taking little or no care of the young.

4. Now let us see whether in the connections that are formed there is any trace of the moral faculty that distinguishes man from the other animal creation. Promiscuity of sexual union is more the rule than the exception among animals. What wonder is there that it is so when man with his boasted ethical faculty not long ago was promiscuous in his intercourse with woman! Among animals there is justification for promiscuity as when the young are able to fly, creep, crawl or walk, the parents deprive them of of their support and from that time treat them as entire strangers in all matters and they do not seem to recognise the latter as their offspring. Thus they once for all sever their connection with their offspring after a certain period. But such

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is not the case with regard to human beings. Yet, incestuous connections were in vogue but a few centuries ago At the time when the Prophet of Arabia appeared on the scene, marriages between mother and son, father and daughter not to speak of brother and sister were not uncommon. It was the Prophet who by dint of his moral faculty put a stop to such dreadful practices and introduced a moral code which though inferior to the present standard of morality in civilised countries was really an achievement of the highest order when the beastly immorality of the neighbouring barbaric hordes is taken into consideration. Marriages that would be brauded as incestuous now a days were not infrequent among the Parthians when they were on the height of their power. Especially in the royal families marriages between brothers and sisters by the same parents were strictly enjoined to keep the royal family pure and to preserve the line of descent unpolluted. That branch of the Aryan stock which settled in Persia was also not free from incestuous marriages. Some of the European nations also were no exception Some of the aboriginal tribes of India, Australia, Polynesia, Africa and other places were, it would appear, very much addicted to this abominable practice. Man had, therefore, not much to boast of in this respect as very highly superior to other animals.

5. So much for incest. Let us consider other forms of marriage which are less heinous than incest. They are Polyandry and Polygamy. Before passing a vote of censure on these forms of marriage which were very common in olden times and rare in modern times, it will be better to consider whether such matrimonial connections were formed purely on account of a very low moral standard prevailing among the primitive and aboriginal men or whether there were any other circumstances which augmented the spread of such forms of marriage. The low standard of morality prevalent among the nations mentioned above in particular and amongst all including

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the so-called highly civilised nations in ancient times has no doubt to account for a great deal, but there were some exceptional circumstances which contributed to this end partly brought on by indifference in sexual relations and partly by extraneous causes such as despotism, anarchy, want of facilities for safe and easy locomotion and last but not least the sexual disproportion of births. Where infanticide of the weaker sex was not considered a crime, but was practised by the majority with impunity, and where the male population was overwhelmingly on the increase, woman was compelled by sheer necessity to be a common wife of a number of men who in a later stage of evolution, were very often brothers. In the primitive state, the males of one clan were the common husbands of the females of another clan without any restriction or specialisation. Polygamy is accounted for by the fact that woman in all countries more or less barbarous, was and has been considered as an asset or property which can be bought or sold at a high or low price according as the commodity is rare or available in large quantity. In ancient times among polygamous nations woman was no better than cattle, and she had no rights and privileges worth the name. On the other hand, the person who owned her had every right over her body from corporal punishment to putting her to death at his will and pleasure. He could lend her temporarily to friends or superiors and dispose of her if she could command a good market value. Whereas the position of women in polygamous nations was so deplorable, her sister in polyandrous people was better off in every way and in some places she is the mistress of the house subordinating man to her whims and caprices and enjoying as much injurious independence as a man of the polygamous nations does.

6. After treating of polygamy and polyandry, we come to another sort of marriage which was practised

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at a certain period in almost all the countries, including India, under Aryan civilisation. It is marriage by capture. In primitive times this sort of marriage was resorted to chiefly for the pleasure of it, as sportsmen go in search of game. The captor lies in ambush in a forest or in places where women generally go about, and watching a favourable opportunity at once pounces on her, very often stunning her with a severe blow with his club and carries her off in triumph when she is half conscious. As the capture is proclaimed aloud, the relatives of the women soon know of it, and at once there is a regular fight between the clans. The captor is generally the victor and the captive soon reconciles herself to her lot and environment. This was the actual practice in all uncivilised countries. The practice was so universal that later on even when people became civilised, it crystallized itself into custom, and marriage by capture was simulated to a greater or lesser extent among the Chinese, the Mongolians, the Tartaric hordes, in India and in fact almost the whole of Asia, Africa, Australia and some parts of Europe as well. In our Shastras we read of Rakshasa marriages which were neither more nor less than marriages by capture and they were at one time recognised as legal marriages by no less a law-giver than MANU. Just a peep into the pre-historic epic period of India shows us that morality was at a low ebb and that adultery was not looked down upon as in modern times. In Krita, Treta and Dwapara yugas the matrimonial tie was loose. A brother could procreate children by a deceased brother's wife and begetting children by strangers with the husband's permission was allowed. The Mahabharatha testifies to the prevalence of the above practice and of adultery too.

7. Next comes prostitution and concubinage. When marriage was not, as a rule, a life long bond and when contracts of marriage were entered into for even so small a period as 2 or 3 years or say till one child is born

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and when the matrimonial tie was so loose that it could be dissolved at the will and pleasure of the man even for such a small consideration as a few bushels of grain or a number of cattle, there was not any pressing necessity for prostitution in primitive times or among barbarous nations to crystallise itself into a class or caste. It must be said in fairness to the primitive human inhabitants of the earth, that they were by far superior to the modern civilised nations in this respect. Let us pause and consider whether with our high moral code and monogamous tendencies, we have reached such a high stage in the evolution of ethics as to look down upon our primeval ancestors when every nation on the face of the earth recognises prostitution publicly or privately. Concubinage is a greater sin against woman than polygamy. It is a vice common to almost all nations.

The above is a short sketch of the various aspects of marriage among sentient beings of God's creation in pre-historic and historic periods of olden days. Although in modern history we scarcely find instances of the aggravated and revolting forms of marriages sketched above, the main principles on which sexual unions are based are more or less the same, of course in an mitegated degree among the several nations inhabiting India for centuries together. To make this statement clear I would mention for instance the inferiority with which woman is regarded even now. If any one were to contest this statement, I would like to ask what is the meaning of making a donation of a woman in marriage to a man—to translate literally "Kanyadanam" which form of marriage is held in high estimation by all Hindus alike without distinction of caste. The charge that women were held under subjection and considered supremely inferior to men can, without fear of contradiction, be laid at the door of every nation, say at the beginning of the Christian era. How can it be possible to expect

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that unalloyed happiness, which is the result of the union of two educated souls of the opposite sexes, when women are steeped in ignorance? Every Hindu Indian endeavours and leaves no stone unturned to get an educated man as his son-in-law. But what are the qualifications which we demand of our daughters-in-law? It is quite enough if she is of a respectable family, fair, and more or less opulent. In case she brings in a good dowry or enables the extortionate father-in-law to extract a promise from her rich father that her would-be husband would be educated up to B. A, or B. L., it makes sufficient amends for any defects. How many of us care to see that she possesses even elementary education, that she is accomplished in the arts most necessary for woman even to a slight extent, and that she has received proper training to qualify herself to manage the new house she is entering? It after coming in contact for more than a century with western civilization, we do not recognise the necessity for a change in the position of our women, and if after recognising it, we do not make an effort for introducing the necessary changes without being exposed to the charges of denationalising ourselves, we have no claims whatever for better treatment by others.

Coming now to the subject of marriage in the Hindu Society as it is at present, let us see what its bright and dark sides are, and discuss how the defects can best be remedied. It is gratifying to note that the several abnormal forms of marriage described in the Shastras and Puranas have died out and monogamy is now fast becoming universal. This is the bright side. What constitutes then the dark side? It is, in the opinion of of the well-wishers of India,

(1) Infant or early marriage,

(2) Disparity in the ages of the married couple,

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(3) Insistence on the marriage of every individual especially in higher castes,
(4) Enforced tonsure,
(5) Miseries of widowhood,
(6) Considerations of money in matrimony.

Almost all educated men are at one in decrying the aforesaid evils although some of them are at variance on the vexed question of the marraige of widows.

As India is a conservative country and as the opinion of the educated men is not enough to rouse the orthodox to action, it is supremely imp rtant that the aid of the Shastras should be availed of when they happen to be in favour of the changes that are sought for by all who have the welfare of the country at heart. Isolation and separation from the community to which one belongs (although good in their own way when individual happiness is concerned) should not be resorted to except under highly pressing and critical circumstances. The policy of the late Mr. Ranade is to mix freely with the opposite camp, argue the several points with them on Shastric grounds and convince them of the necessity for reform in various directions and thus win them over to the Reform Party without breaking entirely with the past. Nothing is gained by indulging in abusive and rancorous language. The earnest reformer must not assume airs and show that he considers himself superior to other human beings. Mr. Ranade's remarks in this connection will not, I think, be out of place here. He says :—

"When one drifts into reform he is not reformed; he remains exactly as he was. Some say they would lend their support to reform, as if there is some objective reality which they had to deal with outside themselves. That is not it. The thing to be reformed is our own self. We should rise, ourselves, to our various responsibilities in the social scale. We must try to remove o:r own prejudices, eradicate superstitions, strengthen our

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courage, conquer our weakness and mould ourselves to suit the times we are living in. The change that a reformer seeks is a change from constraint to freedom, from credulity to faith, from status to contract, from authority to reason, from unorganised to organized life, from bigotry to toleration, from blind fatalism to sense of human dignity. This is social evolution both for individuals and societies in this country."

If then reform should be based on Shastras so that it may be acceptable to all Hindus let us try just to catch a glimpse of the remote past. In the Vedic age or more properly the Grihya Sutra period, the same authority quoted above says, that marriage recognised female liberty and the dignity of womanhood. This is seen in the marriage ritual which is still observed although it is not acted up to. In the classical age of Indian History monogamy was the rule, woman's freedom was recognised. She was given liberty to choose her husband. Among Brahmins, women given to study and contemplation, were allowed to remain unmarried and lost none of their importance. In other words, marriage among women was not compulsory. Marriage took place at a mature age. Widow remarriage was not looked down upon. Women's rights as heirs to property were not circumscribed as now. The above is really a glowing account of the position of women in very ancient times. The endeavours of every well meaning, enlightened person should, therefore, be diverted towards raising the position of woman to the status which she had the privilege to occupy in former times. What are then the causes which contributed to the downfall of the woman and with her of the nation? Mr. Ranade gives four important reasons for it, they are :—

(1) The reflex action of the rise of Budhism with its horror of female society.

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(2) Invasion of barbarous hordes.

(3) The rise of non-Aryan tribes to power about the Christian era.

(4) Later invasion of Mahomedans who had a lower ideal of family life and respect for the female sex.

What is the best way of remedying the social evils that are eating into the vitals of the nation now? Can any success be achieved by appealing to the several religious heads to sanction the introduction of changes in social matters when the changes are not in opposition to our Shastras? If the Mathadhipathies are broad-minded and have the welfare of the whole country at heart instead of that of their respective groves, only what more is wanted to ensure salvation and prosperity of India only in the near future? No, this is only a thing to be dreamed of and not to be realised. This is, therefore, not the course which can be safely and successfully adopted. There are higher powers than the religious Gurus, which can redress the grievances if approached in the proper way. Needless it is for me to say that one of the powers is the British Government. It will now be seen why great thinkers and patriots of our country wanted to base reform on Shastric grounds. Did not the Government put a stop to the mad practice of Sati on a representation having been properly made although there was a storm of opposition from the orthodox party? Did not the Government recognise widow remarriage as legal? When we can show the Government that the social evils we complain of are of such a serious nature as to admit of interference by it without any violation of the promise made by it not to interfere in religious matters, when we can further substantiate our arguments by the permission which our Shastras give us to have the desired changes, it is quite possible that they may put a stop to or impose restrictions on some of the practices and customs in

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matrimonial matters that are in vogue now. After discussing at length the advisability or otherwise of state legislation on social matters Mr. Ranade came to the conclusion that an appeal might be made to the Government to the following effect :—

(1) Girls should not be married below the age of 12 and boys below 20. Marriages contracted before these ages should be made invalid.

(2) Disfigurement of widows should not be permitted before they are 25 years old.

(3) One wife should not be superseded by another except under the safeguards recognised by Manu and others.

(4) Widow marriage should not be a bar to inheritance.

(5) Widowers above 50 should not marry girls below 14.

The above are so mild, that in fact they are not restrictions at all among certain castes and classes. But if the Government can be approached to enforce them on all Hindus alike by codifying them, it would be a step in the right direction.

Next comes the tough problem of widow remarriage. The following is a brief survey of the arguments generally adduced against and in favour of the remarriage of Hindu widows.

They say that widow remarriage should not be allowed for the following chief reasons :—

(1) That our Shastras do not lend their sanction to it.

(2) That it is against the ideal of the Hindu nation which cannot brook the idea of a woman marrying more than once.

(3) That the marriage bonds become loose.

(4) That a gift once made cannot be annulled.

(5) That the female population is more than the male population.

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(6) Widow remarriages as we see now in our society are not after all happy ones.

(7) Woman is incapacitated by nature from claiming equal privileges with man.

(8) If widow remarriage is once sanctioned and allowed to have its own course, it will be impossible to find in women the single-hearted devotion and self-sacrifice for which the women of ancient India typified in Sita, Savitri, Taramati, Damayanthi, Arundhati and others were noted. The change now proposed will therefore lay the axe at the root of the tree and bring to disrepute the noble ideal of marriage as conceived by the ancient and wise rishis.

(9) The agitation should spring from women, the aggrieved, and not from men.

(10) Lastly, it is opposed to custom and usage which is a more powerful argument than anything else.

All the arguments seem to have been based more or less on sentiment and false pride. It has been proved by savants that the Hindu Shastras are not a bar to the remarriage of widows, that the practice was in vogue in the preceding three yugas, that the girl given in marriage is not a gift in the sense in which other gifts are understood, and that taking the interests of the whole nation into consideration, the removal of the restriction that widows should not marry would reduce miseries and promote happiness. To view the matter dispassionately, it must be stated here that remarriage of a man or woman is not an ideal to be aimed at by any nation in the world. Granting that woman is inferior to man—although some nations are disproving this statement—is it just on the part of a man to marry as often as successive wives die one after another or are dispensed with, and to preach single-hearted devotion and life-long celibacy to a child widow or for the matter of that to a

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young widow in her teens? It is not that we are unaware of the grave injustice that our widowed sisters and daughters are suffering at our hands. Nor are we ignorant of the evils consequent on going against nature by enforcing rigid rules of conduct on all widows alike setting at defiance nature's laws. The truth is, habit and custom have so darkened our vision and blunted our feelings, that we are alive to the evil only when others point it out and not till then. Just at this time false pride comes between us and the dictates of conscience, and we succumb to it.

Custom, fashion and habits are, in all countries, the un-written laws of the land. Where public opinion is strong they often undergo changes and adjust themselves to the requirements of the people. In countries like India custom reigns supreme and tyranises over millions, making them dead to the injunctions of conscience and depriving its votaries of the power of discriminating right from wrong and good from evil. Such is the influence of custom that what is in no way conformable to the shastras is held in esteem and what is consonant to them is set at open defiance.

The present condition of India does not appear so gloomy and hopeless as it was when the British nation assumed the charge of governing it. Whatever the opinions of our politicians regarding our present economical condition may be, it is an indisputable fact that the advent of the British to India is a godsend to us, in that the western culture and civilisation with which we are coming in close contact have been creating in all Indians a thirst for knowledge and a craving to get united and to muster strong under one banner and to stand on a common platform in matters of national importance. Nowhere in the annals of India can we find a period parallel to the present one where such encouragement and opportunities are given to all classes of people in regard to social amelioration. What with the rapid spread of English

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education penetrating into every nooks and corner; what with the growing desire of even orthodox people, to educate their children on modern lines; and what with the indefatigable efforts of the well-wishers of the country to diffuse knowledge among women, to dispel ignorance and superstition and to recognise them as a potent factor in the growth and progress of the nation, the time is not far off when infant or child marriages will become past history and woman, ceasing to be what she is now, will exert a healthy influence on husband and children and on the whole family, commanding that love, affection, and esteem which are her birthright.

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REVIEWS AND NOTICES.

Of late the study of social sciences has been looming large in public eyes. From all quarters the demand has been incessant that Indians must devote themselves, to the study of these. It is urged that each and every country has its own problems to solve. Religious, social and physical differences preclude the same principle from being of universal application. The economic and political problems of any two countries are far from being identical and the peace problems of the present war has accentuated these differences. Under these circumstances when all stronger and therefore more civilised nations are bent on exploiting the weaker and therefore less civilised, ones for their own interest when all high principles of justice, morality and statecraft are sacrificed to the wealth-producing mania and scramble for the world market, no Indian could remain an idle spectator of this. Since India has already suffered owing to her disregard of her own economic and political needs she does not particularly relish the idea of undergoing the same painful experience once again. Hence it becomes doubly necessary that Indians themselves should come forward and advance their own solutions of problems from their own point of view. A thorough study of these sciences becomes necessary before this could be effectively done. Just at the time when this need is universally felt the publication of स्वार्थ as an organ of Economics, politics, history and social sciences becomes all the more important and deserves special attention because it is edited in Hindi and is sure to reach the Indian public of all classes and all shades of opinion. That it is going to fill a long felt want is certain and that its discussion of important problems of the day is sure to arouse public opinion towards these neglected though important subjects, is no matter of speculation. It is to be earnestly hoped that the journal would be regular and will not meet the fate of many other Hindi monthlies which after two or three issues go to

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oblivion. The get up, printing and paper of the publication is promising.

What strikes one most is the name स्वार्थ given to it It is really difficult to follow for what its object is unless it is meant to convey the old standing prejudice among the common people that economics is a science of selfishness. If the conductors have not got any other motive in giving this novel name to the journal and if this peculiar nomenclature is only due to the fact that it deals with economics they should change the name ; the sooner the better. The economics as it is understood today is no more a selfish science than ethics is. It deals with problems not only important to individuals but also of great use to humanity at large. When all over the world the economists are resenting the narrowing influence which is ascribed to the subject, it will rather be unbecoming of us, if we give the seal of approval to this worne out belief. The explanation which the editor gives for choosing this particular name is not at all convincing. Quite in conformity with the objects for which according to its declaration the स्वार्थ stands, its name could be different and be still better.

Another fact which the reader cannot help noticing in the editorial article is the notion of the writer that the present economic degradation of India is due to aversion of her children for wealth Products ? caused by the ascetic ideals of her religion. It has become a sort of fashion to speak disparagingly of India's religious ideals and in the interest of already too much misunderstood religion an explanation becomes necessary. Before the advent of the industrial revolution in England the economic condition of India was more or less identical with that of hers. A foreigner's opinion about India in those days might be more convincing. Says Burke. "There is to be found a nobility of great antiquity and renown, a multitude of cities not exceeding in population and trade those of the first class in Europe, merchants and

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bankers who have once vied in capital with the Bank of England, whose credit has often supported a tottering state and preserved their Government in the midst of war and desolation; millions of indigenous manufacturers and mechanics, millions of the most industrious and not the least intelligent tillers of the earth." Whether in those days England's economic position was similar to that of India or not, will be evident from Sir Thomas Munro's opinion quoted by R. C. Dutta in his Economic History, It runs, "But if a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to convenience or luxury, schools established in every, village for teaching reading, writing and arithmetic, a general practice of hospitality and charity towards each other and above all a treatment of the female sex full of confidence, respect and delicacy are among the signs which denote a civilised people, then the Hindus are not inferior to the nations of Europe." It is admitted by all that the Hindu ideals were in existence long before Christ. But this period is the most glorious portion of the Indian History. That the Indians were very enterprising is clearly shown by their colonisation of Java and Ceylone. They were adventurous. Their ships sailed far and wide. They had commercial relations with the Romans and the Greeks, the only civilised people of Europe in those days. Even after the Christian era we have got the most glowing description of Indian palaces, cities and temples by the foreign travellers who are all amazed and struck by the contentment of the people, which is born of all economic desires satisfied. It is really noteworthy that all the foreigners who came to India were only attracted by her fabulous wealth. Even during the Mohamedan rule, the volume of Indian industry and commerce was considerable. The weavers of Dacca and Murshidabad, the gold-lace workers of Benares, Lucknow and Coimbatore, the metal workers of Muradabad were famous all over the world, and in every quarter of the globe their produce

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was coveted and eagerly indented for up till the middle of the 18th Century. If we assume our religious ideals to be responsible for our economic degradation how can we explain the fact of our economic dependence commencing from this period. Further, the Mohamedans who form the ⅓ of the total pupulation are not guided by these religious ideals. They are no better off than the Hindus. What is the cause of their ruin? The real cause of this is not far to seek provided we have courage to find it.

Now a few words more on the first article of this issue, which seems to be the best of the lot. The title धन का बटवारा suggests that it will deal with the current problems of Distribution, but the elementary principles only of collectivism have roughly been sketched and no attempt is made to explain the present form of the movement. The writer says जो लोग यह..... .....उन्हें बराबर उजरत मिलनी चाहिये He concludes by the assertion that the problem cannot be solved. But it may be urged that the nationalisation of all the important sources of production on a large scale (land, transport, mine, etc) on the one hand and to allow the individuals to own the factories of small scale production and other private property, on the other, removes many of the valid objections against the scheme. The discontent and class warfare between the labour and capital which darkens the horizon of the European Industrial world are waged more furiously in these industries in which the personal relation between the employer and the employed is substituted purely by economics. It is hoped that it will restore equilibrium and remove the tension from the present industrial world without injuring its chief basis. Later on the writer says यदि सबके बाद..... .... होते हैं the writer assumes that he has solved the problem. All the complicated industrial problems of modern times more or less hingeon the question of distribution. Now who is to decide this उचित रीति ?

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All concerned with distribution demand a criterion by which this equitable distribution could be effected. The writer also is silent on that point. So we are where we started from. The conclusion of the writer to have all that is good in the west without the accompanying evils following in its wake could be strongly endorsed by all.

It is not expected of a critic of a periodical to enter into the details of each and every article. As it is, the criticism has become lengthy enough to tire the patience of the readers. So, to be brief, the other articles in the paper are quite useful. But if the conductors of the magazine are desirous of bringing it up to the same efficiency as the Economic Journal or Political Science Quarterly of America, they would do well to have articles which are more original. We suggest that पुस्तक समालोचन or section should be enlarged and should be more critical. It should not become purely a medium of advertisement pure and simple as is the tendency. The editorial notes give every satisfaction. The members of ज्ञानप्रकाश मंडल are really to be congratulated upon for bringing out this magazine which we trust will be appreciated by all the Hindi knowing world and will be patronised by them. We wish the journal every success.

We have received 'A Supplementary Statement, By C. F. Andrews about Fiji Indentured Labour' for review.

It is in the form of a brochure extending over 35 pages. It brings home to the reader that the Indian emigration to Fiji threatens the Fijian Race with extinction, and has already entailed an appalling diminution on it, that Indian immigrants in Fiji have fallen a prey to various loathsome diseases such as Hookworm disease, dysentery, leprosy, tuberculosis and venereal diseases; that men have degenerated in morality, and the women have lost what was dearer than life itself—their chastity, on account of the unnatural conditions prevailing in the coolie lines; that the Indentured men and women have been recruited on extremely low wages by means of a deliberate fraud; that the immigrants

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are labouring under certain vexatious disabilities—such as the non-recognition of marriages performed according to religious rites as legally valid and binding; that the illiterate peasants, men and women, have been transplanted to a soil and placed in an environment where the sanctions of communal village life no longer exist, and new sanctions have not been created, with the disastrous result of the breaking up of corporate life and the disappearance of the old customary checks on vicious tendencies; and that the Indentured Labourers were overworked under the system called 'speeding up' and 'many of them, consequently, committed suicide. The 'statement' does not omit to bring out lucidly the bright side of the immigrant's life? The settlers in the north are improving in health and strength. There is no racial prejudice. Many people can afford to keep cows which are very cheap. Some Indians are becoming independent farmers, and have cleared large profits during the war. On account of the stoppage of recruitment in India the employers are becoming rather lenient. The author also suggests practical steps for remedying the evil perpetrated in the past and for ameliorating the condition of the thousands of Indian settlers in Fiji. He suggests for instance that the administration of the Island should be entrusted to the Australian or the New Zealand Government. It seems to be an impartial and honest statement corroborated and amplified by scrupulously called facts and figures, and reflects credit on the humanitarian sentiments of the author.

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MANY THOUGHTS OF MANY MINDS.

We want to call the attention of our readers to a very interesting and instructive article by Mr. Phanindra Nath Bose, B. A. published in the October number of the *Hindustan Review*. The founder of the Arya Samaj declared half a century ago that the Ancient Indian Civilization influenced and moulded the laws, customs, institutions of many peoples. It is gratifying to note that scholars are throwing the weight of their authority more and more on the side of this view :—

"While the Indian colonies in Java existed in the past forgotten centuries, those in Bali exist even to the present day. Any sane man who entertains the least doubt as to the truth and authenticity of the foundation of colonies by Indians in the past may well pay a visit to the island of Bali and witness for himself how the descendants of Hindu and Budhist colonists still live as Indians. It has been aptly remarked by a reputed historian that in Java we find Hinduism only amid the ruins of temples, images and inscriptions, in Bali in the laws, ideas and worship of the people. In Java this singular interesting system of religion is classed among the antiquities of the island. In Bali it is a living source of action and a universal rule of conduct."

Swami Dayanand laid great emphasis on the fact that originally there were only four castes or great divisions of society in India. The numerous sub-castes based on parentage, with their unhealthy rigidity are a later growth. This view seems to receive additional corroboration from the conditions actually prevailing in society in Bali Island to-day, which may safely be regarded as a type of the Ancient Indian society comparatively unaffected by the continual mighty changes that have swept over India :—

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"It is very interesting for us in India to find that the caste system still exists in Bali though it is very doubtful whether it has all the rigours and severities of its Indian prototype.....we know for the first time from the writing of Crawford that the four Indian castes exist in Bali ; we have also reasons to believe that they also existed in Java; the names of the four castes as given by Crawford are—Brahman, Satriya, Vaisya Sudra..... ..... while in India Brahmanas trace their birth from one or other "Rishi," in Bali they trace their descent from Podamdah Walm Rawach, who according to popular tradition lived in or was descended from Kediri. His descendants went thence to Majapahit and from Majapahit to Bali. If we are to believe the Javanese accounts then we must hold that a number of Saiva Brahmans, made their appearance in Majapahit, shortly before the fall of that place from India and fled upon the destruction of that Kingdom to the East and to Bali.....The rank of the Brahmans in Bali; it is remarked, depends upon their ability, their personal appearance and their conduct..... .....Dr. Frederich has the following observation on the Brahmana community of Bali:—

"The Brahmanas are very numerous in Bali; their position as regards the prince depends upon whether they are ordinary Brahmans (Idas) or Randandas, *i e*., learned priests. The former are dependent upon the prince, must follow in war, may be employed as envoys and may be banished from the country, if they do not strictly obey the prince's commands. Nevertheless, they are of higher rank than the princes, and can marry daughters of princes, while the princes may not marry Brahmanic women. On account of their large number, a considerable portion of them live in extreme poverty and they do not disdain to cultivate the rice

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fields, to engage in the fisheries and to do manual work for money.....The Sudras in India had some right, they were not like the helots of ancient Greece..... If the Sudras can occupy official posts, they are not looked down like the ordinary people. When the Brahmanas, Kshatriyas, or Vaisyas are degraded, they become Sudras and increase their numbers.....

If a Brahmana of India goes to meet a Brahmana of Bali, what would be his surprise to meet his own kith and kin after a long separation of many a century. Their surprise will be greater still when they will learn that the same Aryan blood flows through their veins, and time was when the ancestors of both chanted the holy Vedas on the banks of the holy Ganges and performed the holy sacrifices with great pomp and grandeur. It would appear to them to be an irony of fate that though so closely related, they now as the result of separation of centuries, do not understand ceah other's language and cannot exchange their views.

Ancient Indian Civilization.

The ancient Hindu civilization was at the zenith of its glory when the rest of the world was floundering in darkness. The people were, morally, intellectually, physically and spiritually the most exalted that have ever appeared on this mundane sphere. The kings seemed to be the very embodiment of the ideal set up by Plato in his Republic. Monarchs of all they surveyed, the undisputed masters of all this Earth could yield, they displayed a trascendental indifference to the pleasures of the flesh and sublime solicitude for the welfare of their subjects. In their international relations, what they actually practised is calculated for ever to remain an unapproachable ideal for the civilised nations of to-day inspite of Treaties, Conventions and Hague Conferences. The Arya Samaj first of all proclaimed it to the world ; and

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it is gratifying to note that the truth is being more and more recognised. We give below a few passages bearing on the subject from a lecture delivered by Kenneth Morris in the Raja Yoga College, Point Loma, California ; and published in the Theosophical Path of October 1919 :—

I doubt Alexander carried her any cultural impulse, in the ordinary sense : it is our Euro-American conceit to imagine the Greek was the highest thing in civilization in the world at that time. We may take it that Indian civilization was far higher and better in all essentials ; certainly the Greeks who went there presently, and left a record, were impressed with that fact.

History, in India, was kept an esoteric science ; and esoteric all the ancient records remain now ; and I daresay any twice-born Brahmin not Oxfordized knows far more about it than the best Max Mullers of the west, and laughs at them quietly. Until someone will voluntarily lift that veil of esotericism the speculations of western scholars will go for little. Why it should be kept esoteric, one can only guess ; I think if it were known, the cycles and patterns of human history would cease to be so abstruse and hidden from us we should know too much for our present moral or spiritual status.

The Greeks, they say, were very gifted liars ; but I do not see why we should suppose them lying, when they sang the superiorities of Indian things and people ;—*as they did.* The Indians, says Megasthenes, were taller than other men, and of greater distinction and prouder bearing. The air and water of their land were the purest in the world ; so you would expect in the people, the finest culture and skill in the arts. Almost always they gathered two harvests in the years ; and *famine had never visited India.*—You see, railways

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quick communications, and all the appliances of modern science and invention cannot do as much for India in pralaya, as her own native civilization could do for her in manvantara.—Then he goes on to show how that civilization guarded against famine—and many other things ; and incidentally to prove it not only much higher than the Greek, but much higher than our own. I said Manu provided in advance against the main destructiveness of war : here was the custom, which may have been dishonored in the breach sometimes, but still *was the custom*.—The whole continent was divided into any number of kingdoms ; mutually antagonistic, often, but with certain features of homogeneity that made the name Aryavarta more than a geographical expression. I am speaking of the India Megasthenes saw, and as it had been then for dear knows how long. It had made concessions to human weakness, yes ; had fallen, as I think, from an ancient unity ; it had not succeeded in abolishing war. It was open to any king to make himself a Chakravartin, or world-sovereign if he disposed of the means for doing so : which means were military. As this was a well-recognised principle, wars were by no means rare. But with them all, what a Utopia it was, compared to Christendom ! There was never a draft or conscription. Of the four castes, the Kshatriya or warrior alone did the fighting. While the conches brayed, and the war-cars thundered over Kurukshetra ; while the pantheons held their breath, watching Arjun and mightiest Karna at battle—the peasants in the next field went on hoeing their rice ; they knew no one was making war on them. They trusted Gandiva, the goodly bow, to send no arrows their way ; their caste was inviolable, and sacred to the tilling of the soil. Megasthenes notes it with wonder. War implied no ravaging of the land, no destruction of crops, no battering

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down of buildings, no harm whatever to non-combatants.

Kshatriya fought Kshatriya. If you were a Brahmin which is to say, a theological student, or a man of letters, a teacher or what not of the kind—you were not even called up for physical examination. If you were a merchant, you went on quietly with your 'business as usual.' A mere patch of garden, or a peddler's tray, saved you from all the horrors of a questionnaire. Kshatriya fought Kshatriya, and no one else; and on the battle-field, and nowhere else. The victor became possesser of the territory of the vanquished; and there was no more fuss or botheration about it.

And the vanquished king was not dispossessed, Saint Helenaed, or beheaded. Simply, he acknowledged his conqueror as his overlord, paid him tribute; perhaps put his own Kshatriya army at his disposal; and went on reigning as before. So Porus met Alexander without the least sense of fear, distrust, or humiliation at his defeat.—"How shall I treat you?" said the Macedonian. Porus was surprised.—"I suppose," said he in effect, "as one king would treat another"; or, "like a gentleman." And Alexander rose to it; in the atmosphere of a civilization higher than anything he knew, he had the grace to conform to usage. Manu imposed his will on him. Porus acknowledged him for overlord, and received accretions of territory.—This explains why all the changes of dynasty and the many conquests and invasions have made so little difference as hardly to be worth recording. They effected no change in the life of the people. Even the British Raj has been, to a great degree, molded to the will of Manu. Each strong native state is ruled by its own Maharaja, who acknowledges the Kaiser-i-Hind at London for his overlord, and lends him at need his Moslem or Kshatriya army.—All of which proves, I

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think, the extreme antiquity of the system which is so firmly engraved in the prototypal world—the astral molds are so strong—that no outside force coming in has been able materially to change it. The Greek invasion goes wholly unnoticed in Indian literature.

First a few more items from Megasthenes as to India under Chandragupta. There was no slavery, he notes; all Indians were free, and not even were there aliens enslaved. Crime of any kind was rare; the people were thoroughly law-abiding. Thievery was so little known, that doors went unlocked at all times; there was no usury, and a general absence of litigation. They told the truth: as a Greek, he could not help noticing that. The men were exceptionally brave; the women, chaste and virtuous. But "in contrast to the general simplicity of their style, they loved finery and ornaments. Their robes were worked in gold, adorned with precious stones, and they wore flowered garments of the finest muslin. Attendants walking behind held umbrellas over them. . ."

The system of government was very highly and minutely evolved. "Of the great officers of state, some have charge of the markets, others of the city, others of the soldiers; others superintend the canals, and measure the land, or collect the taxes; some construct roads and set up pillars to show the by roads and distances from place to place. Those who have charge of the city are divided into six boards of five members apiece. The first looks after industrial art. The second attends to the entertainment of strangers, taking care of them, s und or sick, and in the event of their death, burying them and sending their property to their relative" The third board registered births and deaths; the fourth, fifth and sixth had supervision of things

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commercial. Military affairs were as closely organized, there were Boards of Infantry, Cavalry, War Chariots, Elephants, Navy, and Bullock Transport. And behind all these stood Chandragupta himself, the superman, ruthless and terrifically efficient; and Chanakya his Macchiavellian minister: a combination to hurry the world into greatness. And so indeed they did.

Under Asoka, Chandragupta's grandson, the age culminated. H P. Blavatsky says positively that he was born into Buddhism; this is not the general view; but one finds nothing in his edicts, really, to contradict it. His father Bindusara, of whom we know nothing, may have been a Buddhist. But it would appear that Asoka in his youth was the most capable, and also the most violent and passionate of Bindusara's sons. During his father's lifetime, he held one of the great vice-royalties into which the empire was divided; he succeeded to the throne in 271. His domains at that time included all Aryavarta, with Baluchistan, and as much of Afghanistan as lies south of the Hindoo Koosh; and how much of the Deccan it is difficult to determine. Nine years later he extended this realm still further, by the conquest of the Kalingas, whose country lay along the coast northward from Madras. At the end of that war he was master of all India north of a line drawn from Pondicherry to Cannanore in the south; while the tip of the Deccan and Ceylon lay at least within his sphere of influence.

He was easily the strongest monarch of his day. In China—between which country and India there was no communication, they had not discovered each other, or they had lost sight of each other for ages—an old order was breaking to pieces, and all was weakness and decay. In the West, Greek civilization was in decadence, with

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the successors of Alexander engaged in profitless squabbles. Rome, a power only in Italy, was about to begin her long struggle with Carthage ; overseas nobody minded her. The Crest-Wave was in India, the strongest power and most vigorous civilization, so far as we can tell, in the world, and at the head of India stood this Chakravartin, victorious Asoka, flushed with conquest, and a whole world tempting him out to conquer.—

He never went to war again. For twenty-nine years after that conquest of the Kalingas, until his death in 233, he reigned it in unbroken peace. H left his heart to posterity in many edicts and inscriptions cut on rocks and pillars; thirty-five of these remain, or have so far been discovered and read.

No sovereign so mighty in compassion is recorded in history as having reigned, as this Asoka. He was the most unsectarian of men. Buddhism, as it came to him, and as he left it, was not a sect, but a living spiritual movement.

He never ceased to protect the holy men of Brahminism. Edict after edict exhorts his people to honor them. He preached the Good Law; he could not insist too often that different men would have different conceptions as to this *Dharma*. Each, then, must follow his own conception, and utterly respect his neighbours'. The Good Law, the Doctrine of the Buddhas, was universal; because the objective of all religions was the conquest of the passions and of self. All religions must manifest on this plane as right action and life; and that was the evangel he proclaimed to the world. There was no such sharp antagonism of sects and creeds.

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He was a practical man; intensely so; and he showed that a Chakravartin could tread the Path of the Buddhas as well as a wandering monk. One can imagine no Tolstoyan playing at peasant in him. His business in life was momentous. "I am never satisfied with my exertions and my dispatch of business," he says :—

"Work I must for the public benefit—and the root of the matter is in exertion and dispatch of business, than which nothing is more efficacious for the public welfare. And for what end do I toil? For no other end than that I may discharge my debt to animate beings."

And again:—

"Devanampiya Piadasi desires that in all places men of all religions may abide, for they all desire purity of mind and mastery over the senses."

Well; for nine and twenty years he held that vast empire warless; even though it included within its boundaries many restless and savage tribes. Certainly only the greatest, strongest, and wisest of rulers could do that; it has not been done since (though Akbar came near it.) We know nothing as to how literature may have been enriched; some think that the great epics may have come from this time. If so, it would only have been recensions of them, I imagine. But in art and architecture his reign was everything. He built splendid cities, and strewed the land with wonderful buildings and monoliths. Patna, the capital, in Megasthenes' time nine miles long by one and a half wide, and built of wood, he rebuilt in stone with walls intricately sculptured. Education was very wide spread or universal. His edicts are sermons preached to the masses; simple ethical teachings touching on all points necessary to right living. He had them carved on rock, and set them up by the roadsides and

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in all much-frequented places, where the masses could read them; and this proves that the masses could read. They are all vibrant with his tender care, not alone for his human subjects, but for all sentient beings. "Work I must . . . that I may discharge my debt to all things animate." And how he did work!—without one private moment in the day or night, as his decrees show, in which he should be undisturbed by the calls of those who needed help. He specifies; he particularizes; there was no moment to be considered private, or his personal own.

And even then he was not content. There were foreign lands; and those, too, were entitled to his care. I said that the southern tip of India, with Ceylon, were within his sphere of influence: his sphere of influence was much wider than that, however. Saying that a king's sphere of influence is wherever he can get his will done, Asoka's extended westward over the whole Greek world. Here was a king whose will was benevolence; who sought no rights but the right to do good; whose politics were the service of mankind:—it is a sign of the Brotherhood of Man, that his writ ran, as you may say—the writ of his great compassion,—to eh Mediterranean shore :—

"Everywhere in the dominions Devanampiya Piadasi, and likewise in the neighbouring realms, such as those of the Chola, Pandya, Satiyaputra and Keralaputra, in Ceylon, in the dominions of the Greek king Antiochus, and in those of the other kings subordinate to that Antiochus—everywhere, on behalf of His Majesty, have two kinds of hospitals been founded; hospitals for men, and hospitals for beasts. Healing herbs, medicinal for man and medicinal for beasts, wherever they were

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lacking, have been imported and planted. On the roads, trees have been planted, and wells have been dug for the use of men and beasts."

—And everywhere, in all those foreign realms he had his missionaries preaching the Good Law. And some of these came to Palestine, and founded there for him an order at Nazareth called the Essenes; in which some century or two latter, a man rose to teach the Good Law—by name, Jesus of Nazareth.—Now consider the prestige, the moral influence, of a king who might keep his agents, unmolested, carrying out his will, right across Asia, in Syria, Greece, Macedonia, and Egypt; the king of a great, free, and mighty people, who, if he had cared to, might have marched out world-conquering; but who preferred that his conquests should be the conquests of duty. Devanampiya Piadasi: the Gracious of Mien, the Beloved of the Gods: an Adept King like them of old time, strayed somehow into the scope and vision of history.

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NOTES.

The Reforms Act and the Intelligentesia of India.

A HISTORIC FAILURE.

The Montagu Chelmsford Reforms have now been translated into an Act of Parliament which has received the Royal Assent. All responsible leaders of the people have heartily thanked Mr. Montagu for his labours on behalf of the Indian people and have promised to co-operate with His Imperial Majesty's Indian Officers to make the new regime a success. There is no doubt that the reforms are a decided improvement upon existing condition inspite of the fact that the element of responsibility has been consciously and deliberately held back so far as the Government of India is concerned. The Act places India on the road to responsible Government and if the people work it in the right spirit, the next decade may witness the establishment of full responsible Government in the provinces and the beginnings thereof in the Central Government. Sound commonsense and practical wisdom demand that we should now suspend agitation for further concessions for a time, set our house in order, devise ways and means for the successful working and proper utilization of what we have got with a view to the gaining of what we have still to obtain. The working of self-governing institutions requires the exercise of constructive statesmanship, creative intellect, sympathetic imagination, and of the power of putting ourselves into other people's skin, in short our leaders must learn to guide public opinion along healthy channels. We are afraid most of our leaders lack this capacity. It is not their fault. Whoever is deprived of opportunities of exercising formative powers and is impelled to remain in perpetual opposition to throse in perpetual possession of opportunities for initiative

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develops the habit of merely destructive criticism and irresponsible hole-picking and is liable to become a barometer recording the amount of electrical pressure and a thermometer registering the rate of the popular pulse rather than a guide to the formation of sound judgment. There are Indian leaders who though eminently fitted to organise the forces of discontent and secure their effective expression have yet to learn the art of leading public opinion instead of following it and even then retaining their popularity. Some of the harangues at the Amritsar Congress conceived in bad taste and couched in vituperative and scurrilous language which elicited tremendous applause from the House clearly proved to the satisfaction of all discerning minds that, under changed conditions, young India required a new set of leaders if it was to succeed in the arduous task before it. Mahatma Gandhi, the one practical idealist of modern times, the one saint in the world who can spiritualise politics without acquiring any contamination himself, the one man who can be, as occasion demands, the most formidable antagonist and the most redoubtable ally of the bureaucracy, the one leader who retains his fair-mindedness amidst gravest provocation, and Pandit Malviya the selfless statesman who values his conscience above his love of popularity, did no doubt, act as restraining forces and thus saved the Congress from blunders into which the mob leaders would fain have precipitated it. There were impatient young leaders with lot of enthusiasm retained at the expense of sound judgment who would not thank Mr. Montagu or grasp the hand of fellowship generously extended by His Majesty and pleaded in the name of consistency—that holigoblin of little minds—that because Indian opinion had pronounced the outlines of the Reforms Bill unsatisfactory and inadequate, it should not accept the

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Act and respond to the Royal appeal for co-operation blissfully oblivious of the fact that much water had flowed under the Ganges bridge since that time and that the Bill had emerged from the Joint Committee considerably improved and shorn of many, though not of all, of its objectionable features and that an Act of Parliament which was a settled fact, for a time at least, deserved to be received in a different attitude from that in which an outline Bill placed before the public for criticism could be discussed. The triumph of responsible leadership over mob-haranguing and coarse flattery of the multitude was fully demonstrated at the historic session of the Congress at Amritsar. Mr. Tilak on the issue of the gracious proclamation of His Majesty the King had wired to Mr. Montagu thanking him and promising responsive co-operation. When he reached Amritsar he found, to his dismay, that his party that had always followed him faithfully in denouncing the bureaucracy and the Moderates did not understand him now that he had shown a disposition to assume the *role* of a responsible guide on the eve of the introduction of responsible Government. Mr. Tilak had a great opportunity. The average mind respects strength of will in a leader especially when it acts as a powerful restraining force on its own ardour though for a moment it cannot applaud it. A real leader of the people, as distinguished from a mere interpreter of the popular trend of mind, gains the affection of his followers by resisting their wild wishes and giving them a proper and sound lead even at the risk of unpopularity. Mr. Tilak had this opportunity and lost it It is an open secret that if he had his way, Mr. Gandhi's original amendment would have been accepted by his party but the great Marahata patriot stood in mortal dread of Messrs Pal, J. L Banerji and Satyamurti who had gone about and spread the

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calumny that he had been playing into the hands of Besant and Malviya and at this supreme crisis failed to assert himself and for ever lost his hold upon the popular mind. His party had to come to a compromise with Mahatma Gandhi in the open Congress and this was due solely to the fact that Mr. Tilak, when face to face with 8,000 delegates, was realizing that if it came to a division his success was, by no means, a foregone conclusion. What an interesting revelation of popular psychology! The man who stood pledged to faithfully voice the inmost feelings and temper of the vast concourse was, at the psychologial moment, actually apprehensive that when the question was submitted to the arbitrament of votes, there was a fair chance that his masters would desert their faithful *mouthpiece* and follow their *master*—the man who had the courage to give them a bit of mind and to cast unpleasant truths in their teeth. The result was that Gandhi gained what he did not cater for and, Tilak lost precisely that for the sake of which he had surrendered his considered judgment. This lost opportunity will rank among historic failures in the history of our national evolution.

The New Ministers.

The new ministers have an arduous task before them. They will be entrusted with the management of departments of national activity the successful and progressive running of which will involve the cost of millions of rupees and call for the exercise of resourcefulness. If education has to be spread far and wide, money must be found for the opening of thousands of new schools. The ministers cannot effect retrenchments in the cost of the army, the navy, the police and the civil service for these departments, are sacosanct and cannot be touched. They will have to adopt economical methods if the country is to be saved

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from heavy taxation. The fetish of efficiency will, for once and all, have to be bowed out of the country. We do not need costly buildings for our primary schools. In a tropical climate our boys can, for the major part of the year, be taught under the shade of the Banyan tree and under the thatched roof during the rainy and winter seasons. Again costly apparatus imported from foreign la ds must give place to simple devices designed and manufactured locally. What is of still greater importance is the realization of the fact that literacy is a double-edged weapon which makes as often if not oftener for the pollution of the streams of national life as for the deepening and broadening thereof. The following pertinent observations by Herbert Spencer speak for themselves and hardly require any detailed comments.

> We have no evidence that education as commonly understood is a preventive of crime. Those perpetually reiterated newspaper paragraphs, in which the ratios of instructed to uninstructed convicts are so triumphantly stated, prove just nothing...So far, indeed, from proving that morality is increased by education, the facts prove, if anything, the reverse....It has been shown from Government returns that the number of juvenile offenders in the Metropolis has been steadily increasing every year since the institution of the Ragged School Union; and that whereas the number of criminals who cannot read and write has decreased from 24,856 (in 1844) to 22,958 (in 1848), or no less than 1,888 in that period—the number of those who can read and write imperfectly has increased from 33,337 to 36,229 or 2,892 in the same time. Another contributor to the series of articles on 'Labour and the Poor' from which the above statement is quoted remarks that the mining population (in the North) are exceedingly low in point of education and intelligence; and yet they contradict the theories generally entertained upon the connexion of ignorance with crime by presenting the least criminal section of the population of England. And speaking of the women

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employed in the iron works and collieries throughout South Wales, he says—'their ignorance is absolutely awful: yet the returns show in them a singular immunity from crime'... The fact is that scarcely any connexion exists between morality and the discipline of ordinary teaching. Mere culture of the intellect (and education as usually conducted amounts to little more) is hardly at all operative upon conduct. Creeds pasted upon the mind, good principles learnt by rote, lessons in right or wrong, will not eradicate vicious propensities, though people in spite of their experience as parents and citizens persist in hoping they will. Intellect is not a power, but an instrument, not a thing which itself moves and works, but a thing which is moved and worked by forces behind it.

To say that men are ruled by reason is as irrational as to say that men are ruled by their eyes. Reason is an eye—the eye through which the desires see their way to gratification. And educating it only makes it a better eye—gives it a vision more accurate and more comprehensive—does not at all alter the desires subserved by it....Probably some will urge that enlightening men enables them to discern the penalties which naturally attach to wrong doing, and in a certain sense this is true. But it is only superficially true. Though they may learn that the grosser crimes commonly bring retribution in one shape or other, they will not learn that the subtler ones do. Their sins will merely be made more Machiavellian. If, as Coleridge says, 'a knave is a fool with a circumbendibus, then by instructing the knave, you do but make the circumbendibus a wider one. Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest, and Napolean should have been just. It is indeed, strange that with the facts of daily life before them in the street, in the counting house, and in the family, thinking men should still expect education to cure crime.

"In India" says Mr. Pramatha Nath Bose in his thought-provoking book. '*Illusions of New India*' "Burma is easily the first in point of literacy both among males

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and females, there being 370 literate males *per mille*, and 61 literate females *per mille*. It also beats other provinces in point of crime, the number of criminals per 10,000 of population in 1912 being 87, while the same number in the educationally backward provinces, Bihar and Orissa, Assam and Central Provinces and Berar, is 19 and 28, respectively."

This being the case the mere spread of literacy, without regard to the genius of our civilization and the traditions of our race, may prove to be a curse instead of a blessing.

What is needed is the making of provision for the imparting of moral education on a religious basis, the building up of character, the formation of right habits and the teaching of useful arts and industries along with the spread of a knowledge of the three R's Extensive funds will have to be found for all this work—cheap management notwithstanding—and new sources of national income will have to be tapped. Another transferred subject is sanitation. The improvement of sanitation is the one crying need of India. The death-rate in our country is appalling. It can be arrested only by improved sanitation. This means more money. Hitherto our national leaders have been crying for the reduction of taxation but the reforms will not be a success unless the new ministers impose fresh taxation. India is admittedly one of the poorest countries upon earth. The proletariat cannot bear fresh financial burdens and yet, if their condition is to be improved, money must be found and the responsibility of finding it now rests upon the shoulders of the people's representatives. All fresh taxation involves unpopularity. Popularity has so far been the very breath of life in the case of most of our popular leaders

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Will they be able to face gusts of unpopularity when saddled with office? The rate of progress will necessarily be slow.

In our position of irresponsibility we have always credited the Govrnment with omnipotence and have, in many cases, rightlyattributed slowness to the dilatoriness of an unsympathetic foreign officialdom lacking imagination and a proper appreciation of the actualities of the situation. The foreign bureaucrat and the way in which he has muddled through and mismanaged national concerns has bred in us habitual mistrust of Government and strengthened the disposition—not always right—to regard the man in power as a person who would not do what he could. We have yet to realize that even a Government cannot do everything all at once and progress in actual practice is always slower than it ought to be in the eyes of the platform speaker and the armchair critic The habit of mind that we have acquired under an irresponsible regime cannot be shaken off in a day. Will our leaders advise their countrymen to be more patient with their own ministers and not to expect the impossible from them? This can only be done if they will rise above party. It must be frankly recognised that, for some time at least, the Governors will select ministers from the elected members belonging to the so-called "moderate" party while the bulk of the members of the new Legislative Assemblies will own allegiance to the party which has appropriated to itself he cognomen "nationalist." Will the "nationalist" majorities in the Assemblies accord support to their own counrymen the "moderate" ministers and be patient with them or will they wreck the reforms and ruin all chances of the sccess of this tremendous experiment by placing party above country and obstructing the ministers at

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every step? Here is another opportunity form Mr. Tilak and other "nationalist" leaders.

Will they tell their following that moderate leaders possess, in an eminent degree, the qualities of constructive statesmanship and are the only persons likely to become "ministers" during the transitional period and that they should be heartily supported by their "nationalist" countrymen and given a fair chance? Let us hope for the best. To revert to the question of new funds that will be required to work the reforms. Two propositions are, to our mind, self evident. One is that fresh taxation is inevitable and the other that the common people cannot bear fresh burdens and taxes on necessaries of life are out of the question. To our mind the only solution is the imposition of taxes upon the rich and the leisured and upon luxuries. Perhaps a modification of Permanent Settlement may also be necessary. This will antagonise vested interests and incur the wrath of the rich. The experience of the West shows that the rich are all powerful, can purchase organs of public opinion and have the power to manufacture public opinion to the detriment of the public interest. They know how to exploit greed and cupidity for the maintenance and promotion of their organised self-interest. They have so far supplied the sinews of war to the agitator. Will the nationalist leaders have the courage to shake off the domination of their patrons and side with the ministers in the interests of the country? Let us wait and watch.

The Future Work of the Congress.

This brings us to the all-important question of the future utility of the National Congress. It is clear as noon day that the work of formulating and placing before the Government our demands will now be done by the new Assemblies in which we are going to have

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elected majorities. The Congress will have to organise public opinion and appeal more to the people than to the Government. It ought to become a propagandist body whose main business it must be to educate the proletariat as to its new rights, duties and responsibilities. It must warn it of the tactics likely to be adopted by the plutocrats and to awaken it to a sense of its power so that the war between the classes and the masses may be warded off and if that be impossible may be so conducted that the inevitable defeat of the classes may be ensured. The Congress leaders must realize that in the future their primary function is not to be that of hostile critics of the Government but of friends of the people.

The Education of the Electorate.

Franchise has been conferred upon five millions of people many of whom are bound to be illiterate and there are to be direct elections. Zamindars who are under the thumb of local officials are bound to exercise their local influence and get returned. If our political leaders do not bestir themselves in time, there is a distinct danger that many of these not-ables will be returned to the new Legislative Assemblies and will reduce the elected majorities to a farce. We have this spectacle in the municipalities of the Punjab. There we have elected majorities but the electorates are coerced or bribed into electing local magnates. The result is that in our province, as a rule, the words Municipal Commissioner and toady are, or at least till recently were, convertible terms and public spirit and membership of the Town Council are as the poles asunder. The mere fact that there are to be elected majorities in Legislative Councils does not prove that they will consist of independent public-spirited men. Messrs Satyamurti and Bipin Chandra Pal are exhorting the people not to return the "moderates" but nobody is doing anything to fight the real danger

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which is the chance of reactionaries, the nominees of Lords of the Districts and local magnates who suck the blood of their tenants, getting into the reformed Councils and strengthening the forces of reaction. There is not a superabundance of public spirited men, men trained in the art of debate, men who understand the art of Government and the tactics of officials in the country. There is such a paucity of capable public men in India that when Messrs. Jinnah, Mazhar-ul Haq and Shukal resigned as a protest against the Black Act, fourth rate men were returned in their place. We were present at one of the debates in the Imperial Council and were shocked at the listlessness and lack of understanding of some new members. When there is such deplorable lack of public spirit and high talent in the country, is it not suicidal and idiotic to oppose the return of leaders like the brilliant, large-hearted and self-sacrificing Pandit Shriniwas Shastri, the hero of a hundred platforms and master of dialectics Surendra Nath Banerji, the eminent venerable authority on economics applied to politics, Sir D. E. Wacha, the distinguished jurist Sir Rash Behari Ghose, the cultured literary purist Sir Narayana Chandavarkar, the shrewd journalist Mr. Chintamani who can hit so hard and score so cleverly, the clever dilectician Jinnah, the born propagandist and agitator Annie Besant and a host of others equally distinguished and pre-eminent? There is room in the new Councils not only for all the prominent "nationalists" and "moderates" but also for many of the smaller fry belonging to both camps. Why then these pettifogging, mean, unworthy and unpatriotic tactics! Would not Messrs Satyamurti and Pal be employing their time more profitably if they made a tour of the rural areas and roused the new electorates to their sense of duty? The supreme need of the hour is the spread of

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sound political information among the masses. In this work the two wings of the nationalist party can work shoulder to shoulder. It bleeds our heart to see that energy that ought to be expended in saving the country from the impending disaster—which we fully anticipate—is being frittered away in poisoning and polluting the sources of inspiration, in hurling lampoons and pasquinades against respected leaders, in attributing unworthy motives to veterans grown grey in the service of the motherland and in insulting and affronting men like Lord Sinha who has by his distinguished services to the country added lustre to his illustrious name which will be gratefully remembered by his countrymen when the passions of the hour have subsided and sanity is restored.

Franchise for Indian Women.

The question of franchise for Indian women is not a live issue in our country. Indian women who really care for votes are so few that we don't think their number exceeds 200 in the whole country. Even in countries where the percentage of educated women is large and women have the right of vote, they do not exercise it. Nature has delimited the sphere of woman. She is the queen of the household and has so much to do at home that she can hardly spare any time or energy for participation in the strenuous game of politics. Married women can do so only at the expense of the sound training of their children. Moreover woman's mission upon earth is pacific. She is the natural guardian of private and public morality. Her mission it is to adjudicate between rival claimants and to pacify rivalries which politics engenders. How can she fulfil her God-given destiny if she herself takes part in the actual scrimmage? Women will lose their influence as soon as they give up their natural role of inspirers of men and adopt the artificial one of men's rivals—a task for which they have neither

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time nor bodily vigour and intellectual equipment. Woman represents the passive and negative force in nature, man the active and positive force. If women will take to men's avocations, they will at best become funny imitations that will have lost femininity without acquiring masculinity. How can an *enciente* woman, who is guarding in her bosom a sacred treasure held in trust for the nation, take part in the exciting game of politics without jeopardising the interests of posterity? Any eugenist will tell our red-hot young extremists that an expectant, mother must, at all costs, be saved from excitement. She must live in a serene atmosphere. Then a woman who suckles her baby at the breast will poison it to death if she allows her mind to be unduly perturbed. This is the verdict of the science of medicine. In America politically-minded women generally do not marry, and if they sometimes do marry, they do not want to gratify their instinct for maternity and this is one of the causes of the alarming decline of birth rate. In England women outnumber men, thousands of women cannot get husbands and are compelled to earn their living. Men undersell them, and for the safeguarding of their economic rights, some of them have entered the arena of politics. Their number, however, is infinitesimally small. Only one woman has got into the House of Commons although millions have been enfranchised. These abnormal conditions, however, do not exist in India. In our country there are very few spinsters and leisured aristocratic ladies who scorn to be mothers to make politics their diversion. Even if the reformed Councils adopt legislation conferring franchise upon women, the issue will continue to be as dead as a nail for Indian housewives will never bother themselves about the vote. It is doubtful whether even all the Indian men who have been enfranchised will take this boon which is to be utilized in an outlandish manner seriously. The

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Congress adopts the resolution on Franchise for Women every year under the influence of the magnetic personality of the polished and highly cultured "Nightingale of India."

"The Vedic Magazine"

The *Vedic Magazine* has phœnix like risen from the ashes. It had its eutharasia because the Editor was called upon to take upon himself onerous public duties the due discharge of which h rdly left him any time for literary pursuits. He has now been relieved of those duties He can now honestly promise his readers that he will more than make up for pas neglects. He will do his duty, let the readers do theirs. The du y of the readers it is to secure new subscribers. The cost of paper has increased. The cost of printing is still on the increase. How can any periodical maintain its existence in these days if it is not extensively patronised by the reading public? We hope that our appeal will not fall upon deaf ears.

Modernmost Science and Ancientmost Culture.

The Arya Samaj stands for the revival in the 20th Century of the most ancient culture of the world, of the ageless wisdom bequeathed by the sages to humanity, of the teachings of eternal scriptures whose origin no man has been able to trace, of the primeval Divine Revelation which exacted unstinted homage and ungrudging allegiance from uncompromising rationalists like Kapila, physicists like Kanada, logicians like Gautama, jurists like Manu and Apastbamba, astronomers like Arya Bhata and a host of other intellectual giants to whom humanity owes a deep debt. Modern science started with a consciousness of omniscience and omnificence. Dazzled by its own brilliant achievements in certain

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spheres of investigation, it grew so conceited that it tried to usurp the regions consecrated to philosophy and sought to explain all in terms of matter and motion. This self-complaisance lasted for a time and science professed to have done away with all superstition in which term were included all doctrines the truth of which could not be tested in the laboratory, all legendary lore by which was meant truths arrived at by intuition and other methods beyond the reach of the scientist. The belief in a superintending and immanent Intelligence was declared foolish and Evolution professed to have explained all that only the hypothesis of a Supernatural Agency was believed to make explicit. This state of auto-intoxication continued for a time. It could not, in the very nature of things, last long. The dawn of the twentieth century witnessed the death agonies of this Omniscient conceit when rank Atheism gave place to the reverent agnosticism of Romanes, Tyndal, Huxley and Spencer. Now there is a stride forward and we are being taught positive religion in the name of science. Not only this but scientific men are demonstrating by experiment the truth of doctrines which the ancients learnt by a flash of inspiration. Dr. Bose acknowledges that all his investigations in the region of plant physiology and psychology were suggested by a few propositions dogmatically stated in ancient Sanskrit works. The *Times* of London states it as a special qualification of the eminent Calcutta physicist for the special line of research in which he is engaged that he combines the analytic methods of the occident with the intuition and inspiration characteristic of the Orient. In this note we shall take a commonplace ancientmost teaching and proceed to show that modern science is, by experiment and demonstration, arriving at results at which the sages arrived by intuition. In the Vedas there are numerous prayers in which the normal life of man is

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assumed to be one hundred years. In the Aryan Prayer Book there is the following Mantra from the Yajurveda (XXXVI, 24).

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्र मुच्चरत् । पश्येम शरदः शतंजीवेम शरदः शतꣳ शृणुयाम शरदः शतं प्रब्रवाम शरदः शतमदीनाः स्याम श रदः शतं भूयश्च शरदः शतात् ॥

"May we have divine vision for a hundred years, may we live for a hundred years, may our organs of hearing discharge their functions soundly for a hundred years, may our power of speech continue unimpaired for a hundred years, may we lead a life of freedom and self-dependence for a hundred years and even more."

This prayer clearly implies that not only is 100 years the normal span of human existence, but also that all the faculties of mind and body must continue unimpaired and usable till that time. The Veda Mantra does not contemplate an old man with sunken cheeks furrowed with wrinkles, a withered forehead marked with creases, bleared and blood-hot eyes, trembling hands, paralysed limbs, a back bent double and ears that could hear but imperfectly. To such an old man the epithet self-dependent would not apply. Lusty and vigorous old age seems to have been so common in ancient India, that the social legislation of antiquity laid down that, as a general rule, a Brahman could become a Sanyasi only at the age of 75. A Sanyasi was not expected to be a bundle of inanition and a lump of clod like the present day Sadhus. He was expected to wander about the country and preach the Dharma to prince and peasant. It was enjoined upon him that ordinarily he was not to stay at a place for more than three days. He was to lead a life of ceaseless activity and uninterrupted public usefulness. How could that be possible with a decayed frame held together only by clothes? How did the ancients attain such lusty longevity?

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In the first place by self-control, respiratory practices and asceticism. All these were practiced by a forest recluse before he could become a Sanyasi. The second method was the regulation of diet. In the Veda the importance of barley, barley-meal, milk, curds, butter-milk are fully recognised. In the Rigveda (152,2)* Indra is invoked as giver of kine and giver of barley. In IV, 24,6† heroic vigour is promised to him who fries barley In VI, 28, 5 cows are called Bhaga, Indra and Soma and in the next Mantra it is said that their milk fattens even the worn and wasted and makes the unlovely beautiful to look on. In X, 27,8,‡ barley is spoken of as the food of the pious. In the Atharva Veda (III, 12, 7)‖ we are told that in an ideal household there should be old men, young men and children and there should be pailfuls of curds. This shows how highly the use of curds and other preparations containing lactic acid is valued in the Veda.

The Satpath Brahman, the oldenmost commentary on the Yajurveda, in fact says that in so many words (I, 6, 3, 8). In that work it is declared that curds are spoken of as a satisfying article of diet. In the

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* दुरो अश्वस्य दुर इन्द्र गोरसि दुरो यवस्य वसुन इनस्पतिः ॥
(ऋ० १।५२।२)

"य इन्द्राय सुनवत्सोममद्य पचात्पक्तीरुतभृज्जाति धानाः । प्रतिमायो ऽचथानि हर्यन्तस्मिन्दधद्वृषणं शुष्ममिन्दः" ॥ (ऋ० ४।२४।६)

†गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्यभक्षः । इमाया गावः स जनास इन्द्र इच्छामीद्धृदामनसा चिदिन्द्रम् ॥ (ऋ०६।२८।५)

यूयं गावो मेदयथाकृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् । भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वय उच्यते सभासु ॥ (ऋ० ६ । २८ । ६)

‡गावो यवं प्रयुता अर्यो अक्षन्ता अपश्यं सहगोपाश्चरन्तीः !
(ऋ० १० । २० । ८ ।)

‖आइमां (शालाम्).....आदन्नः कलशौरगुः । (अथर्व० ३ । १२ । ७

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same Brahman (II, 4, 4, 2) why is spoken of as vital seed *i.e.*, the source of vigour and reproductive power.

Now when we take note of modern research on the subject, we find that it is establishing by experiment and demonstration almost everything set forth above. We have before us an English translation of Metchni Koff's well-known work "The Prolongation of Life." It discusses the question in all its bearings in the light of modernmost research. Regarding the normal duration of life he thus sums up the researches on the point.

> "Taking as his standard the local period of development of the body, Buffon came to the conclusion that the duration of life is six or seven times that of the period of growth. Man, for instance, he said, who takes 14 years to grow, can live 6 or 7 times that period, that is to say, 90 or hundred years. The horse, which reaches its full size in 4 years, can live 6 or 7 times that length of time, that is to say from 25 to 30 years. The stag takes 5 or 6 years to grow, and reckoned in the same way, its longevity should be 35 to 40 years. Flourens although supporting his principle, thought that Buffon had been inexact in calculating the period of growth In his opinion a better result can be obtained by taking the limit of growth as that age at which the epiphyses of the long bones unite with the bones themselves. Using such a mode of computation Flourens laid down that an animal lived 5 times the length of its period of growth. Man, for instance takes 20 years to grow, and he can live for 5 times that space, that is to say, 100 years, the camel takes 8 to grow, and lives 5 times as long, *i. e.*, 40 years, the horse, 5 to grow, and lives 25 years.

Some men have been known to have lived for even more than 100 years. Kentigem, the founder of the Cathedral of Glasgow, known by the name of St. Mungo, died at the age of 185, on January 5th 600. Another astonishing case of longevity is related from Hungry, where an agriculturist Pierre Zorty, born in 1539, died in 1724.

यदश्नवोऽधिनोतिमेति तस्माद्धि, अथ यदेनंशते नैव श्रयंस्तस्माच्छुक्लम्।
(शतपथ कां० १-६।३।७)

"रेतोवाजिनम्" ॥ (शतपथ कां० २।४।४।२१)

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The Hungarian records of the 18th Century contain other cases of death at ages between 147 and 172 years. Again it is an admitted fact that a man who lives according to the laws of health, which have been stated above by quotations from the Shastras and which modern science confirms, need not lose his vitality in what is now called old age and may be fully utilising his faculties at the time He need not be attacked by senile debility, Plato, Gœthe, Victor Hugo, Michæl Angelo, Titian and Fraz Hals produced some of their most important works when they had passed the age of 75. Dr. Mitchnikoff tells us that in most cases centenarians are notably healthy and of strong constitution. Now as to the methods of attaining longevity. In the first place it must be regard-ed as incontrovertibly true that asceticism, sobriety and simplicity prolong life and high living, luxurious habits and costly tastes reduce the span of existence. The less "civilized" a country, the larger the number of centenarians, it contains. In France, the centre of extravagance fashionable dissipation and luxurious ease, there was in 1836 one centenarian in about 220,000 inhabitants. In Eastern Europe the number is greater. In Greece, for instance, there is a centenarian for each set of 25.611 living persons, that is to say, proportionately nine times as many as in France. The longest-lived men in Europe have hailed from Hungry and Norway, two of the least "civilized" countries of that over-civilized and ill-fated continent. M. Chemin states that in Servia, Bulgaria and Rumania there were more than 5,000 centenarians living in 1896. "Although these figures appear to be exaggerated," wrote M. Chemin, "it is undoubtedly the case that the pure and keen air of the Balkans, and the pastoral or agricultural life of the natives, predisposes to old age" Says our author :—

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"The following are the precepts which Dr. Weber (himself over 83 years old) formulated : All the organs must be preserved in a condition of vigour. It is necessary to recognise and subdue any morbid tendencies whether these be hereditary or have been acquired during life. It is necessary to be moderate in food and drink, and in all other physical pleasures. The air should be pure in the dwelling and the vicinity. It is necessary to take exercise daily, whatever the weather. *In many cases the respiratory movements must be specially exercised,* and exercise on level ground and uphill should be taken..... on the other hand, the passions must be controlled and the nervous sensation of grief avoided. *Finally there must* be a resolute intention to preserve the health, to avoid alcohol and other stimulants as well as narcotics and soothing drugs."

If the dose of asceticism is augmented a little bit, this becomes the true description of a vanprasthi. Here Pranayam is recommended, only modera e sleep is permitted and the use of even tea and tobacco is tabooed. The control of passions is impossible without spiritual exercises of some sort and conscious exercise of moral and physical self-abnegation.

Now we come to the relationship between diet and longevity. M Oustalet, as quoted by our author, says that there is a "definite relation between diet and longevity. Fo the most part herbivorous animals live longer than carnivorous forms,....." This seems to be true enough for elephants and parrots are vegetarian and reach very great ages.

Dr. Mitchnikoff elaborates the theory that intestinal putrefaction shortens life. The experime ts performed by Dr. Belonwsky show that this putrefaction can be combated by the introduction into the organism of cultures of the lactic bacilli. Quantities of lactic

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microbes can be absorbed in the system by consuming in the uncooked condition substances such as soured milk, kephis, &c. The lactic acid replaces the acid of the stomach and has an antiseptic effect. Soured milk is the staple food of Bulgaria which contains a surprising number of centenarians. Butter milk also contains many lactic microbes. In 1904 it was reported in a newspaper that an old woman of Caucasus believed to be 180 years of age lived chiefly on barley bread and butter milk taken after the churning of the cream.

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The Gurukula Samachar.

Motto I—By force of *Brahmcharya* alone have sages conquered death—*The Veda.*

Motto II—The welfare of society and the justice of its arrangements are, at bottom, dependant on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Weather.

Winter is at its zenith. There is its characteristic bleakness all round. The trees are destitute of leaves and the hills and the plains are bare of vegetation. It is uncomfortably cold in the morning and in the evening. Sunshine is very cheerful and refreshing by day. On certain days, it remains foggy for several hours, the wind is piercingly cold, and the neighbouring hills are clad in dazzling fleecy white snow. The absolutely waterless channel of the recently mighty river in front of the Gurukula irresistibly brings home to the beholder the inexorable dominion of change over the world and the sad vicissitudes to which grandeur and glory are subject. But the weather has its redeeming features also. Moonlight, for example, is un-approachably clear and beautiful.

The Staff.

Pundit Shashi Bushan Vidyalankar who was working here as a Sankrit Teacher in the School department has been transferred to Gurukula Kurukshetra to work as Manager there. He is a man of steadiness of purpose

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and singleness of aim and there is every hope of his acquitting himself creditably in his new capacity. There has been a very valuable addition to the school staff in the person of Pundit Gaya Pershad. The Pundit is a past master of Hindi and his way of teaching is quite his own. It is quite refreshing tohear him singing and teaching his classes.

The Lands.

The general management of the premises and lands of the Gurukula is visibly looking up. A new well with a persian wheel has been constructed to irrigate the adjoining plots of land in the interests of improved cultivation. Another well has been sunk near the site of the temporary sheds for the anniversary for the benefit of the people that come to attend the Annual Jalsa.

The gradens are becoming more and more productive. They yield an abundance of vegetables and fruits. The Brahmachaaies shou'd come in for a share of the credit for this improved state of affairs.

The Professor's Quarters.

The melancholy traces of the devastating conflagration are being gradually obliterated. The burnt houses are being built anew. The quadrangle is once more resuming its old imposing look. The Gurukula has reason to be thankful to the munificence of the public towards the fund or re-erecting the houses. Further aid is cordially solicited and will be most thankfully received.

The Sahitya Parishad.

Under the auspices of the *Sahitya Parishad* a meeting was heldin imitation of the British Parliament. The College students divided themselves into two parties. The leader of one of the parties acted as the Prime Minister and formed his own ministry. The leader of the other party was the leader of the opposition. The rest of the College students formed the House of Commons and belonged to either of the parties. The principal acted as the Speaker. The Prime

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Minister introduced a bill prohibiting cow-killing and the use of alcoholic drinks. Speeches were made for and against the bill. For oration, delivery, force, animation, persuasiveness, preparation and the method of presenting things the speeches were simply excellent.

The Sahitya Sanjivni.

The anniversary of the *Sahitya Sanjivni* was celebrated on the 5th January 1920. Speeches were delivered and a *Sahbhoj* was given.

In the evening a hockey match was arranged At night a competition in original Hindi versification was held.

The Lohri.

The Lohri was celebrated with great enthusiasm. A huge fire was kindled. *Reories* were distributed among the Brahmachirs. A big Havan was performed. It was a pleasant function.

The examinations.

The mid-term examinations are over, The school department is improving in eveay way on account of the unremitting exertions of M. Gopal B.A. The system of monthly examinations has been introduced in the school. This has exercised a very healthy influence, in as much as it has given the students an opportunity to revise their courses again and again.

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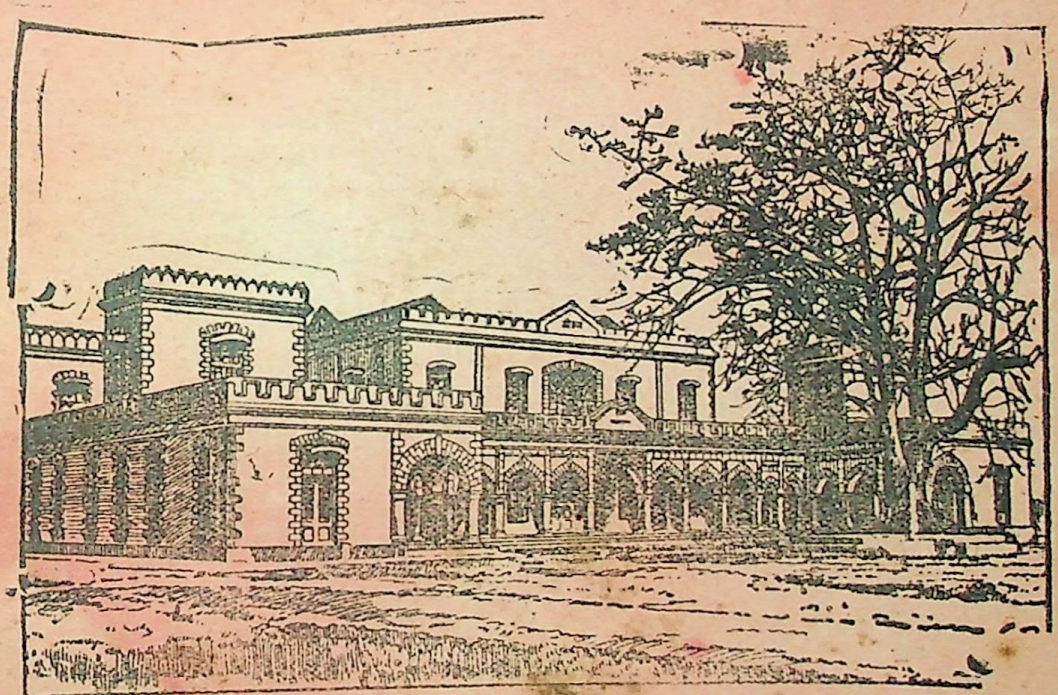
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Professor RAMA DEVA, B.A., M.R.A.S.

MARCH 1920; CHET 1976.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review,*

Inland Rs. 5. Foreign 12 s. *Single Copy annas 8.*

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Table of Contents.

CHET 1976.

	PAGES.
I.—*Hidden Channels*	185
II.—*The Arya Samaj*—By Mr. N. C. Kelkar B.A., Poona	186
III.—*A Tribute to the Founder of the Arya Samaj* —By Principal S. K. Rudra Delhi ...	189
IV.—*Woman the World-Pivot IV*—By Ch. Hari Shankra, B.A., of Karnal	191
V.—*Arya Samaj and the Problem of Social Reform*—By Professor N. N. Godbole, M. A., B. Sc.	202
VI.—*Maharishi Dayanand*—By Principal S. C. Roy	206
VII.—*Swami Dayanand Saraswati*—By Principal Thundani, Hindu College, Delhi ...	210
VIII.—*The Finding of the Beloved*—By Shanta Devi	212
IX.—*Ancient Aryan Civilization and Culture* ...	214
X. *Many Thoughts of Many Minds*... ...	220
XI. *Notes*	226
XII. *Gurukula Samachar*	243
XIII. *Advertisements.*	

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine knowledge is the highest and the noblest."—**Manu.**

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'HIDDEN CHANNELS.'

—o—

'Tis underground that run the channels of mischief.

Many branched, secret, and deadly to all good enterprise.

How different the trickling crystal waters that, coursing their way through fissures in rocks deep and abysmal, come out at last to glory in the sunshine and our service !

ELIZABETH ARNOLD.

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THE ARYA SAMAJ.

(By Mr. N. C. Kelkar, B. A., Poona).

The other day I had the pleasure and the honour of presiding over the ceremony at Poona of opening the Swami Dayanand Orphanage. I was grateful for the invitation to preside because it enabled me to personally participate in a function which remarkably typifies the philanthropic and patriotic activities of the Samaj. There was also another reason why I was glad to be present at the function. It is connected with the unpleasant memory we of Poona have about the active opposition made some forty years ago to a triumphal procession in which the Swamiji was led through the main streets of my city. Times have so remarkably changed during the last half a century, and I am glad that today neither the fanatical preaching against idolatory nor the jealous intolerance of orthodox bigotry of the old days is possible. The Sanatanists as well as the Arya Samajists have now discovered that narrowness of vision is a national sin, and that there is a wider field and more useful ambition to attract our animal spirits and pugnacity of our temper.

The Arya Samaj is now identified with the Punjab more than any other province, but it is interesting to note that the first Samaj was founded in Bombay in 1875. But it was obviously more needed in the Punjab where Hinduism had come into great danger. The land of the five rivers was the original gate through which the Vedic culture penetrated into India, and yet, curiously enough, it was in the Punjab that that culture became nearly extinct owing to the fact that the Punjab was the earliest to come and the longest to remain under the domination of the Mahomedans. The vitality of Hinduism was under the severest stress and trial in the Punjab and it was naturally there that a strong vigorous rallying force like that afforded by the teaching of Swami Dayanand was needed and was welcomed. The next Indian province

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in which the Arya Samaj took the deepest root was the U. P. and here too the result is accounted for by nearly the same causes. *Per contra* the Arya Samaj did not receive any reception in Madras but that is precisely because the influence of Mahomedanism was the least felt in that far off province.

Every new faith has its own attractions and it is no wonder that the teachings of Swami Dayanand had a marvellous effect upon the mind of the Punjab people. Apart from the great charm of the principles themselves which the Swami preached, his magnetic personality and his eloquence could not be without their effect. Himself a Brahmin he did not stand up for Bramhanism, but for Hinduism in its widest sense. He protested against a narrow interpretation of caste and founded his vindication of the religion of the Aryas upon the widest basis. Unification was the dominant note of his teaching and the havoc played by Mahomedanism afforded a strong motive for the Hindus to unite and to disregard the destructive specialisation of the caste system. There was but one community, the Aryas or the Hindus, and there was but one bond to tie them all together, the Vedas The loss to the community by convertion was to be secured at any cost, and even those that had been already lost by conversion were to be re-admitted to Hinduism.

The Arya Samaj was a kind of a protestant church. It denounced idolatry and aimed at establishing the Aryan or the Vedic faith in the purest theological form that was discoverable in the Vedic scriptures. But it was not ecclectic like the Bramha Samaj, and consequently it appealed more to the human mind of the Hindus. The human mind not only wants a religious label, but also a label that would proclaim the continuity of culture and tradition in which its own ancestors for thousands of years were brought up before. The pride of ancestral culture and tradition is the greatest factor in

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the scheme of Nationality, and the belief or even the pretence that all that is worth knowing or having has been recorded in the Vedic scriptures was calculated to take the roots of nationality to depths from which it would be impossible to take it out.

My estimate of the success of the Arya Samaj in the Punjab may be right or wrong. But I do know why we in the other provinces too admire the Arya Samaj. We do so for its work in connection with its educational and philanthropic propaganda and especially in connection with the Shuddi movement. The example set by the Samaj in the last respect has been imitated in Bombay, even by people who are not Arya Samajists themselves, and in course of time that work will atone for the ravages that are being made in the ranks of the Hindu Community by conversion. In conclusion let we express my sense of admiration for the Arya Samaj for its social work in so many directions, a work which is on right lines, when we take into account the new spirit that is dawning upon the land.

—o—

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A TRIBUTE TO THE FOUNDER OF THE ARYA SAMAJ.

(By Principal S. K. Rudra Delhi).

In a country like India, especially of half a century back, what is more natural than that society should have been strictly conservative and orthodox. Life in any aspect, religious, social or political was almost stagnant; progressive evolution seemed very slow indeed. But what was impossible in ordinary circumstances to man became possible to him, for " the spirit bloweth where it listeth, thou hearest the sound thereof, but cans't not tell whence it cometh and whither it goeth "

No one could have predicted, sixty years ago, the strange religious evolution of the Punjab now so well known to us, of which the great Arya Samaj is the outward fact and symbol. The spiritual cause or at any rate one of the spiritual causes of this wonderful phenomenon can be traced to the strange experiences of a devout young Gujrati Brahmin of Western India while worshipping in a temple of Shiva—the spiritual shock was sufficient to shake his old traditional beliefs which he had not so long questioned. It is not necessary to relate the well-known story given by Swami Dayanand Saraswati himself of how he broke with idol-worship and orthodox Pauranic Hinduism, and how burning to find out spiritual Truth, he got it in the realm of the Vedic age. So fired was he to bring back to modern India that age and its spiritual truth that he journeyed from Province to Province till the intelligentsia of the very land of the Five rivers, so intimately connected with the memory of the Vedas, gave his message of " Back to the Vedas " a cordial welcome.

I am not concerned with the vexed question of the Swami's methods of interpretation, but one cannot but notice the passionate patriotic cry of " Back to the Vedas"

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making a double appeal, both to the instinct of nationalism and to the spirit of religious fervour and reform.

The sequel we know, and to-day educated Hindu Panjab is largely the product of the activities of the great Arya Samaj, free from idolatrous practices and chains of superstitions, actively engaged in the spread of education both among boys and girls, young men and women, in towns, villages and cities, in the hills and in the plains of the Punjab, impressing upon the youth of India, poor and rich alike, that to live in the future, we must not lose touch with the Vedic past of India. To one who has studied the condition of Hindu life, in all its various phases, of half a century ago, the tyranny of caste, the superstitions, and the wrong practices which were and are still cherished and encouraged under the name of religion, the Swami's call is full of significance.

If for nothing else we value this intense desire to be linked organically with the spiritual heritage of the past of India as a true instinct, able to help the nation to preserve its identity in the spiritual growth and evolution that is taking place in India as a whole. The future of India is known only to Him who watches over the destinies of peoples and 'fulfils himself in many ways.' But Swami Dayanand has played a noble part in the history of his Motherland and has led it a distinct step forward in the way of a far deeper and truer spiritual life and of a far better and truer realization of truth, social justice and humanity which is still to come.

—o—

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WOMAN THE WORLD-PIVOT.

IV

(By Ch. Hari Shankara, B. A. of Karnal.)

If it is meant that the whole Hindu race should turn into the Sudra class widow re-marriage is of course quite welcome. It is a noble device to purge out Veda-knowing pure Brahmans from this holy land. It is an ingenious contrivance to drain out Dharmic Kashtryas from Arya Varta. It is an auspicious scheme to drive out the Vaishas, the pious and rich merchant class.

Widow marriage scares away mutual love between the husband and wife—widow marriage promotes sensuality. Widow marriage takes away spirituality. Widow marriage turns rational beings into brutes of passion. It deprives men of the realm of spirit and gives them instead the slavery of lower appetites. It produces offspring devoid of righteousness or Dharam if not absolute Varan Shankars. It takes away from the twice born the high ideal of self-control and word-keeping—a nation is alive as long as its ideals are alive, it is dead if its ideals are dead. If the Hindu race has so far survived, it is because its ideals are not extinct. The icy hand of death has swept away Greece. The vicissitudes of time have engulfed Egypt. The hieroglyphics carved out on its pyramids point to the towering greatness which it once possessed. Where is Babylon and its civilization? Where is Rome and its culture? The cruel grip of destiny has levelled and swept clean all traces of their previous aggrandisement. But India is yet alive. Its ideals, despite the lapse of ages, are still fresh. Its traditions, though dim and faint through the rough wear and tear of time, still serve as beacon lights to the weary sea farer on the illimitable deep of truth and reality. Many a Dara Shikoh or a Scopenhaur drink deep at the Pyerian springs of spirituality which the Vedas or the Upanishads jet out in this noble land. The ideal of woman's

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chastity and devotion to her husband is naturally as high and lofty here as it ought to be. Societies should co-operate to keep up this ancient standard. Difficulties in the way there are and there will be, but it is the business of those societies to surmount them. It is a sin to lower down the ancient ideal. It is a shame to drag it to a coarser level. It is a pity that we form societies with the organised mission of contaminating the sanctity or the holiness of our ancient pedestal. The world is itself drifting to the lower plane of the senses. For this you need not brother yourself. But if at all you want to exert your benevolent instincts, try to take the world back to the spirit. Sexual enjoyment is not the only aim which our women are meant for. They too have onerous social, moral or religious duties like men. Thousands upon thousands of women are needed to educate their fellow-beings. Thousands upon thousands are wanted to propagate Dharama or righteousness amongst women. The fields of every art, science, industry or profession are as much open to women as to men. The political or the religious arena is as much the birthright of women as of men. Men are meant to teach or educate men. Likewise let women be trained to properly teach and educate women. If widows are compelled to adopt one husband after the other, it is the men who are responsible. Turn the attention of these widows from lust or Cupid and divert it to the nobler domain of religion, morality or education. Give them facilities to soar to the higher level of spirituality. Give them social or religious work. Keep them busy and occupied for a mind quite vacant is a mind distressed. Let them never remain idle or indolent; for the empty brain the devil tempts. Sacrifice health, wealth and everything, but let the widows keep up their character. Let them preserve intact their ancient ideal of woman hood. At any cost let them follow the indelible foot prints that their predecessors have left on the sands of

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Let them rehearse the sacred object lesson that goddess Sita has bequeathed them in the time-worn pages of the Ramayana,—Sita whose chastity or devotion to Rama Ravana with all his wealth and prowess was helpless to violate or overawe. Let them repeat to themselves the notable example of Damyanti whose historical attachment or affection for husband the vicissitudes of all times failed to diminish. Let them, recount the sacred narratives of Tara, wife of Raja Harish Chandra, Savitri, the wife of Satyavahan or Shakuntala, the beloved consort of Dushyant. The marvellous fidelity, matchless devotion, singular chastity or unrivalled faithfulness which these and similar types of ideal women inspire and inculcate by their practical examples of Patibrat Dharam will dwindle into dreams and chimeras if widow marriage or sinister institutions gain ascendancy.

But what should be the culture and education of women? Those times have passed off when in India it was considered a sin to educate women or the Sudras. Those men of the old school who held that women were meant only for darkness and not for light are few and far between. That generation of men which held that knowledge will pollute women is rapidly falling off. It is now admitted on all hands that culture and education are necessary for women. It is now an established fact that like the rays of the sun the rays of knowledge consecrate and purify but do not pollute women. It is now settled beyond question that women have as much natural right for polish and refinement as they have for their food and raiment.

But what sort of culture do they require? What sort of education do they want? What sort of schooling do they stand in need of? Even the best of thinkers have not been able to answer these questions successfully. Leaders and reformers sound discordant

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notes. The socialist or the educationist has yet to grapple with this knotty problem. It is strange that men have volunteered to decide questions which women can best answer. Women have been reduced to a condition in which they can't decide for themselves. Men thrust their wavering ideas upon them and poor creatures have no alternative but to adapt or adopt. The proper solution whould have been to consult the women themselves first. Let a Gargai or a Maitraiyi come forward to dispute with Yajnavalkya whether knowledge of the supreme self or Bramha is attainable by women. Let a Lilawati argue whether or not arithmetic is suited to women. Let a Bharti be the arbitrator to decide hard questions of the Vedas and the Darshanas between Mandan Misra and Shankaracharya. Let Vidyotama ask Kalidas the beauty of prose or poetry after she made him master among dramatists

It is a pity that men have usurped the domain of women. Men have undertaken to teach women instead of women teaching women. Men have peculiar hobbies with regard to the education of women. Some say that women should receive religious education only. Others hold that a knowledge of Trignometry, Parabola, ellipse, or the physical rules of Heat, Light, and electricity, the inductive or the deductive Logic are as much necessary for womenas for men. They emphasise that ethics, economics, or polities must form part of a woman's curriculum. Law or surgery women should not touch Following these and similar whims, pioneers of reform have opened up girls' schools or seminaries to give perfection to their theories, vehement appeals are made for funds and the public are cordially invited to lavishly contribute to make their experiments successful. They play ducks and drakes with public money but with what result? The silly girl after a full course of seven years turns up home to her grandmother. She is draped in a costly silk sarhi.

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She has a petticoat. Over a shirt of hard cuffs and well starched collar she wears an embroidered fancy jocket fringed or artistically laced after the Paris style. She has well knit socks kept stretched by gaiters and up to date suspenders. Her high heeled full boots mirrored by polish gently squeak as she delicably moves. Her hair is curled to fashion interwoven with flowers and with a cellerloid comb. Her powders and cosmetics tooth brush or cream soaps are arranged in a decent order in her steel trunk of Jones and Brothers She can chit chat in English and has a smattering of almost everything, Urdu, Persian or Hindi. Her wrist watch or her spectacles, her umbrella or her waist-belt become the subject of common talk among the illiterate girls of the street. She requires a well-decorated bath room furnished with tubs and toilet requisites to take her morning dip. Her sleeping room should be well-ventilated and richly furnished. She wants servants and attendants at every step. She can't cook food, for the smoke of the kitchen is injurious to her sight. She can't broom the rooms for the dust will spoil her complexion. She can't sweep clean the cow-dung for that will stain or spoil her shirt.

After watching for a week the stylish living of the collegiate girl, the grandmother, old and emaciated, cried out "My darling here is the cow and the kitchen. I am old and decrepit, with difficulty I had managed to spare for your education. My means are too limited to provide servants. If you continue to live in such high fashion, who will scour the utensils, churn the curd and prepare fodder for the cow ?"

The girl grew indignant and flatly refused to do menial work. The old hag aged, and infirm, unaided and unhelped dragged on with her lot. She thought of getting rid of the girl by giving her in marriage.

She proposed a robust, ruddy land-owner for her hand. But the girl nodded refusal. She would choose

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none but a graduate. At last through advertisements and otherwise a graduate was selected. The marriage being over, the maiden went to live with her husband. But though the husband was well-educated, his salary was not handsome, with difficulty he had managed to secure a temporary job as a school master drawing Rs. 50 per mens m. This scanty allowance was quite insufficient to meet the extravagance of a polished wife. The husband tried his level best to supplement his small earning in other ways but to no purpose During three or four years he had 3 or 4 children. Constant care and worry told hard upon his already shattered constitution and the poor fellow caught pthisis and died leaving the wife the ponder over the question of widow marriage.

We do not mean to offer any reflections as to the education of western women. Their ideals and modes of living, their tastes and their manners are quite different from those of their Indian sisters. Let them follow whatever model they may like to adopt. Let them build schools or found colleges of their own liking. Let them be educated after their own customs and traditions. Their arts and sciences are in a state of transition. Observation and experiment have yet to mature and perfect their theories or their dogmas. They believe in evolution. From a crude stage of barbarity they have yet to develop truth or reality. Their bright and noble future which will reveal solid and substantial truth, pure or unalloyed reality is yet far off.

But India believes in revelation. The Vedas were vouchsafed to Aryans even at the dawn of creation. Shastras and Smrities soon after followed. Angas and Upangas, Darshans and Upnishads expounded and enunciated maxims or ophorisms which defy all time. Systems of philosophy or branches of science, practical arts or professional handicrafts Rishis and Munis had perfected or completed centuries ago. India's salvation therefore consists in reviving those

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ancient ideals and methods. India's regeneration is in revival and not in reform. Ancient scriptures make no difference between the education of a girl or a boy. The same course and the same syllabus is chalked out for both. All arts and sciences which were open to a Bramhachari were also welcome to a Bramhacharini, Both had to lead a hard and austere life at their Guru's residence. Plain-living and high thinking was the watch word of both. High education was not the monophy of men only. The Gurus of each sex imparted knowledge to their disciples free of all cost and treated them like their sons or daughters. They first initiated their pupils into the laws of Dharma for religion was a them what politics is to the westerner. Having given them a good grounding in spirituality, they took up the instruction of secular sciences. Thus in the course of a few years was brought about their harmonious development, both physical and spiritual. It was taught that the body was subordinate to the spirit. In no case should the physical element get the better of the spirtual. The realm spiritual was in no way to be bargained for the realm material. The ethereal bliss was in no wise to be bartered for the gross indulgences of the senses. Women were taught whole-hearted devotion to their husbands. In word or deed or thought they knew not seperation from them. They followed their lords as shade follows light. They worshipped and adored them like their Ishwara. Their chastity and modesty they prized above everything. They lost their life but kept their honor.

The story is related of a Rajput warrior of Marwar. He had a wife who was most beautiful. After the marriage they had lived together hardly one week when the Rajput was ordered to go and defend a certain fort that was hotly besieged by the enemy. He had no alternative but to depart. The wife with her delicate hands donned him with the mace and fastened the buckle. She

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put on him the armour and made him ready with the sword or the scutcheon. But the soldier was reluctant. A safe return from a bloody skirmish was an uncertainty and danger of a life was a certainty. In this suspense he went off a few paces and then returned to hug Hard the new bride. The wife embraced him and said "My lord go and fight like a Kshatriya." The soldier started but again returned half way to take the parting kiss. "My darling" said he to his fair "I have come once more to enjoy your blandishments which if I am slain in battle another lover might loot or ravish."

The Rajputani was set ablaze at the taunt of her husband. She walked calmly to the adjacent room. There she wrote a chit of paper and directed her maid servant to present it to his Lord along with her head which she instantly cut down with one stroke of the sword. The husband was horrified to see the cut-off head and read the slip on which was written "My Lord go and fight the battle right manfully with the full assurance of my fidelity and devotion.'

Similarly Goddess Parvati, the incarnation of chastity and devotion, consigned her body to the flickering flames of the sacrificial fire when Raja Daksha rebuked her and twitted her on the poverty and indigence of her belov d husband, the Yogi Shiva of Kailash. Daksha had invited all his kith and kin on the occasion of his grand Aswa-medha but intentionally omitted to send for his daughter Sati. Naturally Sati could not restrain the temptation of paying a visit to her father's house on such an auspicious occasion though uninvited. Her husband Lord Shiva prevented her from doing so but Sati insisted upon attend-ing the ceremony. As soon as she entered her father's house, Raja Daksha and his queen became red with rage and cried "Be off O wretch of a daughter, why hast thou come to contaminate our royal assembly and put us to

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shame or disgrace by wearing these threadbare rags. Fie upon you and your beggar husband " A volley of insulting and abusive epithets was copiously showered upon the poor guileless Sati and her Lord. She, being unable to tolerate the calumnies that were indiscriminately heaped upon her husband, threw herself in the sacrificial fire and squared her accounts there and then.

Another mighty proof of unprecedented devotion and singular fidelity is furnished by the decayed minaerts or dilapidated bulworks of the castle of Chittaur—though ages have passed away and the hissing of serpents or the whizzing of scorpions terrify the stray visitor, the hallowed ramparts of this historical fort enclose a spacious courtyard that was once the scene of feats immemorial. Alla-ud-Din had become enamoured of Padmini. All the Rajput warriors were slain and crowned princes put to sword. The Kshatryas crimsoned their native soil by shedding their blood in profusion. But Alla ud-Din carried everything before him. He suppressed all opposition and overceme every obstacle. Triumph and victory kissed his feet. The day had come when all his hopes should be fulfilled. Nothing remained for him now but to take possession of his lady-love. Day and night he burned for this angelic beauty. Her separation he could tolerate no further. He yearned and sighed for Padmini for so long a time. His impatience knew no bounds. Gladly he now ordered his men to break open the gates of the palace where the objec of his love was kept concealed. The portals were hammered off and the king marched in to behold this superb damsel. But to his great anxiety and confusion he witnessed clouds of smoke issuing from a gigantic heap of fuel. Flames of fire were kissing the skies and the dreadful element was active in doing its work. One old woman weeping bitterly was standing by to watch the burning pyre. " Where is Padmini and her attendants " the king enquired from her. With tears in her eyes, she

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pointed towards the heap of ashes and said " Here she is my Lord with her host of maidens." Alla-ud-Din returned hopeless, repenting of all that he had done. What nation upon earth can present a nobler example of heroic self-sacrifice ? Can there be a brigher ideal of pure womanhood? Though to-day the bone-ash of Padmani has been rendered cold and heatless by the icy hand of Time, yet the spirit of this goddess of purity and martyr to chastity breathes forth to the degraded womanfolk of to-day inspiring lessons of virtue and conjugal faith. Aryan history is furnishes a glorious galaxy of such illustrious and immortal names but for fear of tiring the patience of the reader we desist from further amplification.

It must not, however, he presumed that we are advocating the Sati system. Suicide is a reprehensible crime. Law and morality do not sanction it. An act of self-immolation is a heinous offence. Destroyer of one's own life is the greatest culprit in the eye of the Shastras. But when on one side Dharam is lost and on the other life is at stake, the better opinion seems to be to let go the latter and keep intact the former. The simple reason that the scriptures give is that Dharma is eternal and immortal while the body is transient or ephemeral. It is no wisdom to sacrifice for the sake of the perishable or changeable that which is imperishable or ever-existing. Fools only make such a bad bargain. The wise and virtuous never dream of it.

We are not going to suggest cut and dried methods or elaborate schemes for the education or culture of women. Let reformers and leaders perfect whatever propaganda they might choose for this purpose. Let them follow the lines which they fancy to be best conducive to the well-being of women. *What* we beg to emphasise is simply this that all girl schools or colleges should so shape their policy or model their designs that ancient traditions and

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ideals may have a chance of realization or revival. Western imitation will lead to complexity and matter-worshipping and not to simplicity and mental felicity. Manu, the law-giver, says :—" Where the women are respected and well-cared for, there the gods delight to ramble but where the women are disregarded and ill-treated, chaos and confusion are bound to reign." India's regeneration and betterment rest upon women, for they are the nucleus of every sweet home. May God make them religions, pure and wise ! This is what we earnestly pray and hope.

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ARYA SAMAJ AND THE PROBLEM OF SOCIAL REFORM.

(*By Prof. N. N. Godbole, M.A.B. Sc.*)

The problem of social reform concerns itself with the evolution of society to suit the ever-changing treud of thought of human society. As the word "reform" suggests, in the very nature of things, "reform" does not causist introducing sudden innovations at break-neck speed; the proper interpretation of the idea is to re-organize the ways of society in such a manner that would link up the past with the present and the future and gradually widen the angle of vision so that no part of human society is left behind. It is apparent, therefore that all social reform must be gradual and there should be no forces that will tear away one limb of society from another. Any one, therefore, who tries to transform society by a sudden leap is more likely to dash it to pieces rather than to "reform" it.

All human society is composed of two main compartments, man and woman. All that pertains to the social happiness of these two groups of beings comes under the category of social reform. In India, however, we have been accustomed to use the word in a narrower sense. Indeed, it is no exaggeration to say that we have begun to identify the happiness of women with the idea conveyed by the word social reform. It is western conceptions that are responsible for this narrow association of ideas. The problems of the happiness of man, we rightly or wrongly think, have been on the way of being solved for sometime past and we are labouring under the impression that we have not been looking to what is in modern days called 'enfranchisement' of women. We have some amongst us and outside us who have gone to the extent of believing that women in India have been treated like slaves. I am not one of those who share this extreme view, but I do not wish to

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hide at the same time that we have not done all that we could do for the uplift of women.

Before proceeding with the discussion of the vital problems concerned with the happiness of women, I propose to discuss the fundamental ideals of womanhood as enunciated by our Shastras. In one place, we are told, "यत्र नार्यस्तु पूज्यंते रमन्ते तत्र देवताः"। "Where women are worshipped, there god are sporting". This shows that we attach no less importance to our women than we do to our deities. At the same time, it is equally true that we believe in the statement "न स्त्री स्वातंत्र्यमर्हति" "Womanhood does not deserve liberty." The word liberty denotes here "absolute and undefined liberty." Let it be understood that this is only a comparative statement. Absolute liberty is equallydenied to 'man' also; but of the two, woman deserves less than man does. The reason of this is not far to seek. Woman is by nature unable to defend herself single-handed. The truth of this statement is too apparent to need any discussion.

The Hindu ideals of womanhood are a combination of love and regard with modified liberty. The equality of liberty of man and woman as tolerated in the west is denied to women in India. This, therefore, forms the starting point of our consideration of the social problems in India. A woman is a partner of the happiness of man though on the whole a subordinate partner. In every other respect she enjoys complete confidence and regard in the management of the household which is primarily her sphere of activity.

There are three main questions pertaining to the problem of the amelioration of women and those are (1) education, (2) marriage, and (3) freedom of movement. It is with these problems that the Arya Samaj is (and should be) concerned. The question of education was

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never so fully realised as now and our Society can never claim to be advanced until everyone belonging to the fair-sex and between the ages of 6 and 12 is fully literate. Like the problem of the education of men, this also lends itself to only one solution and that is free and compulsory education. The example of Japan is too commonly known to need repetition. The Arya Samaj is doing splendid work in this direction but it cannot stop its activities till every girl is made literate.

The problem of marriage does not, in my opinion, lend itself to an easy solution. In my own mind there is a conflict of two ideals—first, there is that ancient ideal of perfect chastity and obedience to one husband only—in other words पातिव्रत and then, in the present age, we have the second ideal of self-determination.

I am here referring to the question of re-marriage of widows which is justifiable on the grounds of individual liberty and individual happiness. While the first ideal is admirable, the second is reasonable. It must be remembered, we cannot have both, we must have the one or the other. If we accept the first, then it means, we do not grant women the permission to re-marry, which from a wordly point of view is a deadly punishment inflicted on woman for no mistake of hers. If on the other hand we accept the second ideal, why should we boast of our Puranas, our Ramayana and our Mahabharat? Why should Sita, Tara, and Mandodri, be the ideals of womanhood and why should they be adored? It seems, it is not very easy to arrive at a decision on this important point. The natural trend of society seems to be gradually though very slowly being shifted towards the latter ideal. Time alone will tell exacly what ideal will triumph in the long run.

The third question pertains to the liberty of women and in this matter the Arya Samaj has much to learn

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from other parts of India. I refer here to the question of Purdah System which is so very prevalent in the Punjab (so also in Bengal). I have stated in the very beginning, that I do not believe that a woman deserves or much less even needs in India absolute liberty. Our ideal is not to enable a woman to earn her own livelihood (excepting under certain exceptional circumstances) nor is it to lock her up in her pyramid-like veil. In the Maharashtra a woman is free yet her liberties are restricted though she freely moves about. The Arya Samaj is doing much to overcome this reminesc ence of the middle ages when owing to foreign invasions life and property had to be specially guarded. To-day things are changed: the leading nations of the world have gone far ahead of us. The men of India are aspiring to compete for the race and they cannot afford to allow their women to lag behind in their "safe-muffled purdah"?

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MAHARSHI DAYANAND.

(*By Principal S. C. Roy.*)

The worshippers of Nature, generally, recognize the divinty of the Mountain and the Ocean. Both of them are representatives of the Infinite and fill the hearts of man with everlasting awe and wonder. They awaken in us a sense of our nothingness and strike our imagination and touch our emotions by their height and depth, by their vastness of range and unlimited expanse. They are regarded as gaurdians of freedom, whose voice calls mankind to duty and liberty, to equality and fraternity. From their bosoms flows the stream of life and blows the breeze of the health, that nourish and invigorate the human body and purify and elevate the human soul.

Among the great religious teachers and reformers of mankind, we find two types of heroes corresponding to the Mountain and the Ocean. The one class of Rishis or sages dwell, as it were, in the heights of the Himalayas and breathe a purer and freer air and have a brighter and remoter vision than is possible for the ordinary man of the plains The other class of Bhagats or saints, on the other hand, live, as it were, on the seaside and observe the tides and ebbs of the Ocean of life, develop the art of navigation and teach humanity how to steer the vessel of life safely across the seas and lead towards the port, where they can have commerce with mankind. The former are idealists and look far ahead, they are philosophers and occupy themselves with God and soul, while the latter are concerned with nature and society and benefit the human-race, as men of science, of politics and of social service.

Swami Dayanand, the illustrious founder of the Arya Smaj, belongs to the first type. He was a Rishi, of the mountain type, who recognized his kinship with our spiritual ancestors of the Vedic lore, and who taking his stand on the sacred hymns of the Veda, sought to

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guide his countrymen, along the path of Aryan culture. A profound scholar of Sanskrit, an earnest seeker after truth, skilled in the art of meditation, disciplined in the lessons of poverty and renunciation, he represents to us the picture of a veritable Rishi.

Doctors differ, but Rishis do not. I can interpret the teachings of Maharishi Dayanand, more clearly, in in the light of what I know about another Maharishi of Modern India, namely Maharishi Davendra Nath Tagore, Superficially considered, there are differences in the external modes of living of these two great teachers. One is a householder, the other is a Sanyasi. One is born and brought up, in the midst of princely fortunes, the other is wedded to poverty. One is given to contemplation and is content with his faith and inner intution about the reality of God and soul, the other is a great scholar practised in the art of debate and perfectly versed in logical methods of argumentations. But these are mere outward details, behind and beyond which it is not difficult to discover the inner unity of spirit. Both of them were selfless devoted workers in the service of God and His children Both are moved by a genuine religous ardour and dedicated their all to the cause of the spiritual regeneration of their country. I briefly enumerate the common features of the two movements inaugurated by these two great Rishis of Modern India. Firsty, both derived their inspiration and strength from the Vedic fountain-head and base their religious, moral and social iife on the lofty idealism of the Upnishads, which are the essence of the Veda. In the Veda, they do not see a collection of words or a servile and trembling adoration of many gods and goddesses, but discover therein pure spiritual worship of one God, without a second and behind the changing words of the human tongue, they find the eternal revelation of the spirit of God. In the midst of conflicting opinions and

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apparent contradictions of thought and manners, they seek to find the principle, the essence, the root of all religious, which is called the Sanatan Dharam, or the Eternal Religion of the Veda, which does not mean something which is immovable and unchangable, but rather that which constantly transforms the homan soul, reforms the human society and leads more and more progressive manifestations, while retaining its permanent character. Secondly both of them are opposed to the evils existing in orthodox religons, namely, Idolatory and priestcraft, worship of book and man in every form. They are advocates of the Veda, which means knowledge or reason and urge mankind to follow the light of Logos, as reflected in the reason and conscience of man. Thirdly they are supporters of the liberty of Individuals in thought and actions and protest against the tyranny of caste and early marriage. They dissent from the orthodox society which would condemn countless millions to ignorance and slavery and leave them' for ever untouched and untouchable. They are thus equaly earnest in educating the masses and in elevating the fallen and the depressed; and social reform forms an integral part of theirreligous programme. Fourthly, "work is worship," 'no religon without service is the motto of both charity' benevolence, self-sacrifice for the good of Humanity, relief of the distressed, helping the needy, giving shelter to the homeless, nursing the sick, founding orphanages leper asylum and similar philanthropic endeavours, are in the forefront of religous duty in both the movements.

Last, but not the least point of similarity is that both agree in the ideal as well as the method of salvation for the human soul, namely, God—consciousness which combines in itself the elements of Gyan, Bhagti and Karma and includas the perfection of the soul through the culture of all its various sides and functions.

There are the teachings of Swami Dayanand and of Maharishi Davendra Nath. Whatever may be their

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differences, the unity of spirit underlying the two great reform-movements, namely the Brahmo Smaj and the Arya Smaj, emanating from two great Rishis of modern ndia, cannot be denied by any thoughtful member of either Icommunity.

The salvation of our country, in all the aspects of her national life lies, exacty in the direction, where we discover the unity of Davendra Nath and Dayanand. May the followers of these two great Rishis work in the spirit of harmony and co-operation, in the service of their common motherland is my sincere and earnest prayer.

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SWAMI DAYANAND SARASWATI.

(*By Principal Thundani, Hindu College, Delhi*).

How many ideas, how many strivings and achievements may be summed up in one name—of Swami Dayanand Saraswati ? In these days when the world is throbbing with the longings of a new birth, when the sufferings of war and the terrors of revolution have swayed the hearts of men from dread into despair, it is the voice of religion—that large faith in Humanity and the inherent goodness of life—that wishpers hope. If action be the chief factor in war it is no less the philosophy of peace, and the test of a prophet is in the deeds of his people, and of a religion in the balsam it brings to the wounded soul. Such a creed was Swami Dayanand's. He lived at a time when the claims of religion were contested by atheism, and science undermining the foundations of many traditions, was believed to contradict the existence of the Creator. In India the age of conflict between the old and new, between militant Christianity and apethetic Hinduism was also the birth of a great. Renaissance, the mighty currents of which, moving in different directions, are now sweeping over the whole country to-day. In religion, it resulted in a revival of Sanskritic and Vedic studies in the attempt to prove the fundamental catholicity of Hinduism and to reconcile the claims of science and religion in the inspired teachings of the Rishis of old. Hinduism, as vast as the world, as universal as life, independent of authority and above all tradition, began to cast off its accretion of years and came into its own again. It is difficult to measure the debt which the world owes to this revival, or the movements which took their shape under its influence. And Swami Dayanand was the inspiration of one of these—the Arya Samaj—one of the most potent forces in the regeneration of Northern India today. He took his stand on the cardinal principles of hoary Hinduism as taught in the

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Vedas and the Upanishads, freed from Brahmanism and the fetters of the system of castes, and defied the orthodox to shake the foundation of his creed. He taught man to look on man as his brother, and however different in wealth or power, to regard the essential likeness of the soul which makes the meanest equal with the mightiest in the eyes of God. He broke the exclusive birth-right of Hinduism; to him it was universal, and any one into whatever faith he might be born could enter into its precincts and call himself an Arya—the Hindu as he was called in the olden days. Thus social reform was a part of religion and education, gyan—temporal and spiritual—for both to him were parts of one whole—come as the dispeller of darkness, the means to the attainment of light. The man has passed away, but not so his mind. Wherever the Arya Samaj goes, it takes with itself the pure light of ancient Vedic truth, gives its message of fraternity and equality to thousands of hearts and Schools, Colleges and Gurukulas follow in its wake.

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THE FINDING OF THE BELOVED.

" By Shanta Devi "

" I will not let thee go unless thou bless me."

So spake Jacob the supplanter and *love* holding by the heel followed after. From time to time we find Jacob in our lives we have intercourse with the angels of pain and of joy, All is well if we can hold fast and cry, I will not let thee go without a blessing. Then do we recognize and catch our *God* by the skirts. *Weld Him* into our very *Being*. *We* learn *Divine Patience* and discontent finds *Divine satisfaction*. On a day of sorrow, out of a heart of fire, I cried to my beloved and the *beloved* answered me, yea with a great *Love*.

I stood under the *Tree* of *Life* O'er-shadowed by an ardent longing. With a discontented grace, I had walled my Self in casting out my fellows with impatient tears, wanting only *one love*, and *Him* I did not recognize. I stood and suffered 'neath the Tree of *life* across with all the world. *Alone.!* An Ishamelite indeed.

Under the Tree of *life* I stood, seeking the knowledge of *good* and evil, the desire to know, *God* and myself.

With jealousy's barbed wing the apple of discord entered the empty cavern of my heart, reverberating with a mighty thunder. *Love* made an answering echo from all the *Living* world. *Out* of that wondrous thunder came.

"You have called your friend a fool". From out of the depths of the parched heart echoes a child's voice "Fool".

I know the bitter wrong the irrevocable thing done. Simple words spoken with so little thought. I had sought my *good* through evil at her expense.

Then swiftly following, a wondrous echo comes, Grace once more, the dense veil of matter withdrawn, a flash

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of *light* follows : *knowledge* says *if I be lifted up I shall draw all men unto me* then *wisdom* speaks : *am* I ! Am I *God* indeed ? that this thing should be. "Whisperingly the heart murmurs : I will walk humbly in Thy Sight : Thy will be done, Yea, though I walk through the shadow of death I will fear no evil, Thy *rod* and Thy *staff* they comfort me".

Thy rod of pain, thy staff of joy are clasped tight : Renunciation enters : I seek *God* only. Peace comes.

With one sweeping paean of *praise*, the *beloved* wells up in my heart. In that peaceful melody, *Joy* lifts up the weight of pain, evil is no more : *thy rod* and *thy staff* are welded into one, forming the *tau* the cross of *Saint Anthony*.

The *cross* of *blessing* overflows with the *music* of the *beloved*, in *harmony* with the *Will* of *God*.

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ANCIENT ARYAN CIVILIZATION AND CULTURE.

The Functions and Rights of Municipalities in Ancient India.

The purposes for the promotion of which these municipal bodies were constituted embraced quite a wide area of useful activity which could not be left to the efforts of individuals, but was proper only for communal enterprise. They are thus enumerated by Brhaspati :* preservation and maintenance of public halls; temples, tanks, resthouses, wells for supply of drinking water to travellers, construction of water-courses and places of worship, protection against incursions of wicked people, and relief of the distressed. We thus find that these municipalities addressed themselves, not only to the ordinary material interests of communal life, such as sanitation and water-supply, but also to the interests of public and spiritual life by the provision of halls for public meetings and temples for public worship. They also organised the communal charities which embraced not merely the secular relief of the poor in times of famine and other calamities (*Kulayana-virodhascha*) but also their religious or spiritual ministrations which included the performance

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* सभा प्रापदेवगृह तड़ागाराम संस्कृतिः ।
तथा नाथ दरिद्रानां संस्कारो यजन क्रिया ॥
कुलायनं निरोधश्च कार्य मस्माभि रंशतः ।
यन्नै तल्लिखितं सम्यक् धर्म्म्या सा समय क्रिया ॥

The *Viramitrodaya* thus explains the passage :

सभा मण्डपः । प्रपा पा नीय शालिका । अरामः उपवनम् । संस्कृतिः जीर्णोद्धारः । संस्कारः उपनयनादिकः प्रेत दहनादिकश्च । यजन क्रिया सोम यागादि कर्तृभ्योदानम् । कुलायन निरोधः कुलायन दुर्भिक्षादि अपगम पर्यन्तस्य धारणम । There is another reading कुलायन विरोधः of which the meaning is कुल्यायाः प्रवर्त्तन प्रति बन्धौ ॥

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of purifying rites for the destitute and poor, *viz.*, arrangements for the cremation of dead paupers, distribution of gifts among people desirous of performing religious, acts, etc. Thus the sphere of the administration of Poor Law was widened so as to bring within its compass provision for the spiritual necessities in the life of the destitute as fixed by their *Shastras*. In another passage Brhaspati includes financial support in aid of the idiot, the infirm, the blind, the orphan, the distressed, as also diseased persons and women among the legitimate purposes to which an association could apply its public fund.* We should also note that the interests of strangers were not ignored.

Some irrigation channels are mentioned in the inscriptions, *e. g.*, the Uyyakkondan in Trichnopoly District of the time of Rajaraja I, the head-sluice of the Periyavaykkal in the same district, built of stone during the reign of Rajaraja II, about A. D. 1219.

Remedies against breaches in tank bunds and other similar accidents beyond human control were generally provided by private charity. Thus in A. D. 1180—90, for instance, heavy rains caused breaches in the tank at Sœmangalam (Chigleput), which were repaired by a chief. There were two breaches next year also repaired by him, but he then made a money endowment, from the interest of which the assembly agreed to carry out the instructions of the donor by depositing a certain specified quantity of earth on the bund annually (No. 183 of 1901).

From the evidence adduced above it is clear that tanks, sluices, and irrigation channels were always maintained by local bodies though their construction

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* देवं बालिशवृद्धान्धस्त्रीबालातुर रोगिषु ।
सन्तानिकादिषु तथा एष धर्म्मः सनातनः ॥

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was often due to private or royal benefactions. * The maintenance of tanks chiefly meant the periodical removal of its silt, and the work devolved upon the municipal department—or rather 'the tank committee'—of the village assembly, who were put in charge of endowments of both money and land for the purpose by private donors. We have also seen that p reservation of tanks was regarded as a religious work, bringing great spiritual merit to the man providing for it. Tanks themselves, like temples, had endowments of land or money of their own, and the repairs were enacted at the expense of these endowments.

The sources of the corporation finances are thus indicated by Brhaspati (XVII. 24)† : "Whatever is obtained or preserved by the members of a fellowship or earmarked for a particular purpose of the society or acquired through the king's favour is common to all (members of the society)' Another source of that joint-stock is indicated by Yajnavalkya (II. 190),‡ *viz.*, the profits which an individual member of the association may earn in the execution of a public work entrusted to him by the Association. These profits legally vest

* The motive for such benefactions was probably connected with the prevailing belief that the spirit of a dead man is consumed by extraordinary thirst and that it has to be appeased by charities of a water-shed, well, or tank. An instance of this is mentioned in a record of the time of Rajaraja I (see Mad. Ep. Report, 1914), and another in the twenty-sixth year of his reign recording a gift of land for maintaining a water-shed in order that the thirsty spirit of his sister, the deceased queen Viramahadevi (evidently the wife of King Rajendra-Chola I) might be appeased (Md. Ep. Report, 1916, P.118). No. 422 of 1915, however, quotes the words of the Mahabharata stating that the person in whose tank the thirsty cows, beasts, birds, and men drink water obtains the fruit of performing the Asvamedha sacrifice, thus expressing probably the true motive of these secular charities.

† यत्नैः प्राप्तं रक्षितञ्च गणार्थं वो प्रकल्पितम् ।
राज प्रसाद लब्धञ्च सर्व्वेषामेव तत्समम् ॥

‡ समूह कार्य प्रहितो यल्लभेत तदर्पयेत् ।
एका दश गुणं दाप्यः यद्यसौनार्पयेत्स्वयम् ॥

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in the corporation, and cannot be appropriated by the individual who has reaped them. If he unlawfully appropriates them he has to refund eleven times the amount of the original profits as a penalty. Thus the sources of the public fund of corporations comprise the contributions of individual members, the gifts of the king, the profits earned on public works, and the proceeds from penalties which included confiscation of property for serious offences, as stated by Brhaspati and Yajnavalkya. But the *Viramitrodaya* mentions an additional source of municipal revenue, *viz.*, octroi duties on goods sold within municipal limits.* The *Vivadaratnakara*, in its chapter on immunities enjoyed by towns, also mentions a few other sources such as those connected with the rights granted to the municipalities to import and export goods without the sanction of government (and thereby earning immunity from the necessary cesses), to levy a duty on goods carried on people's shoulders, and to decide disputes relative to the conduct of the minor associations existing within the municipal limits. When these sources of municipal revenue proved inadequate, recourse was had to private borrowings or state help.†

The utilization of this joint stock was determined by the corporation itself either every month or six months in the manner following.‡ *viz.*, (*a*) by division

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* जनपदेतु क्वचित् विक्रतृ सकाशात्तु शुल्क ग्रहणमित्यनेकविधः समयावर्त्तते ॥

† निष्क्रमणं प्रवेशेष्वनिवेदनम् स्कन्ध बाह्येषु शुल्को गणसमय श्रेणी पूग व्यवहार निष्ठा ॥

‡ देयं बालिशवृद्धान्ध स्त्री बालातुररोगिषु ।
सन्तानिकादिषु तथा एष धर्म्मः सनातनः ॥
ततो लभ्येत यत्किञ्चित् सर्व्वेषामेव तत्समम् ।
षाण्मासिकं मासिकं वा विभक्तव्यं यथांशतः ॥
यत्नैः प्राप्तं रक्षितञ्च गणार्थं वा प्रकल्पितम् ।
राज प्रसाद लब्धञ्च सर्वेषामेव तत्समम् ॥

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among, the members or partners of the association, or (*b*) by donations to the deserving, such as the infirm, diseased, distressed, blind, and idiotic, orphans and helpless women, or (*c*) by expenditure on such public works as might be decided upon by the guild. The division of the net joint-fund among the members was of course proportioned according to the amount contributed to the fund by each individual member (*i. e.*, according to his share in the joint-stock). It is also clear that all funds donated by the king to single member of a corporation should belong to all or the entire body, thus showing the communistic principles on which the corporation was governed. (Whatever is acquired through the king's favour is common to all,' Brhaspati (XVII,-24). All expenditures of the society, besides royal gifts. are similarly common to all,

Local Government, in Ancient India by Mr. Radha Kumud Mukerji (adapted).

Brain Surgery in Ancient India.

But perhaps there was no period in the history of Indian literature and science in which so liberal a patronage was given to learning in general and to poetry and medicine in particular as in the reign of King Bhoja of Dhar (A. C. 977). It was a golden age of Hindu literature. The king was a learned man himself, and is the reputed author of a treatise on medicine and other works. Pandit Ballala, in his *Bhoja Prabandha* or a collection of literary anecdotes relating to King Bhoja, describes an interesting surgical operation performed on the king, who was suffering from severe pain in the head. He tried all medicinal means, but to no purpose, and his condition became most critical, when two brother physicians happened to arrive in Dhar, who, after carefully considering the case, came to the conclusion that the patient would obtain no relief until surgically treated. They accordingly administered

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a drug called *Sammohini* to render him insensible. When the patient was completely under the influence of the drug, they trephined his skull, removed from the brain the real cause of complaint, closed the opening, stitched the wound, and applied a healing balm. They are then related to have administered a restorative medicine called *Sanjivni* to the patient, who thereby regained consciousness, and experienced complete relief. This incident clearly shows that brain surgery, which is considered one of the greatest achievements of modern science, was not unknown to the Indians. This is not a solitary instance. Jivaka, the personal physician of Budha is recorded to have practised cranial surgery with the greatest success. There are on record successful cases of abdominal section also. Thus it will be seen that the ancient Hindus performed operations regarded as "triumphs of modern surgery." *Sammohini* served the purpose of chloroform. but there is hardly a drug in the modern Pharmacopaeia corresponding with *Sanjivini*, which no doubt minimised the chances of "deaths under anaesthetics" that at present sometimes occur.

History of Aryan Medical Science by the Thakore Sahib of Gondal.

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MANY THOUGHTS OF MANY MINDS.

A very interesting article on "Hypnotism as a curative means" by 'S. B. Day' appeared in the November number of the 'East and West. The writer is emphatically of opinion that it is a science of Indian origin, and he has given corresponding Sanskrit names for the technical terms used by Hypnotists and Mesmerists. We give excerpts from the article for the benefit of our readers :—"Hypnosis as a curative means especially in cases involving a shattered nervous system—has of late been resorted to by scientific men in the treatment of soldiers returning from the front struck with blindness deafness or dumbness.

Both mesmerism and hypnotism are concerned with the production of sleep, but as there are differences in their methods of procedure, so are there differences in the results produced. Hypnotism achieves its results by the employment of suggestion only, while mesmerism attains them by means of the fixed gaze and passes The results arrived at by these two methods differ both qualitatively and quantitatively. In either case the mind of the operator must be brought in rapport with the mind of the subject. For medical purposes the mesmeric process is more generally useful than the hypnotic method, for the reason that it increases the intensity of the sleep to such an extent that the subjective consciousness of the patient is enabled to work in perfect accord with extraneous suggestion. Indeed, for the purpose of curing difficult cases, no known method of hypnotism is so powerful as that of mesmerism, and it is owing to the efficacy of the latter that its practice was much in vogue in India in ancient times, and is still greatly resorted to. Moreover, mesmeric sleep approaches nearer to the self induced trance of the Yogi.

It is perhaps not widely known that successful experiments of a most sensational character have recently

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been carried out by medical men under the auspices of the British Government in India.

So far, 133 cases have been reported and everyone of them appears to have been cured, though some were found to be more difficult than others.

It is interesting to note that this system of healing is Indian, and is clearly set forth in the ancient books of the Saiva Sidhanta, in which the natural sleep is referred to as *Kevala Sushapti* and the mesmeric sleep as *Nirmala Sushapti*, Western science, under the leadership of such scientists as Sir William Crooks, Professor William James and Sir Oliver Lodge, is rapidly opening up vistas of truth so far unrecognised in our day, and in fact coming nearer to the ancient occult and unsectarian teachings of the Saiva Sidhanta.

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Kabir—a master mind flourished in the 15th Century A. D. His views on *Murti Puja* (idolatry) and *Shradha* (offering libations to the dead) would not be without interest to our readers. We quote from an article in the November number of *East and West*:—

"The saint (Kabir) was the very reverse of an idolator. He says that God is unseen and unseeable, and that to make an image of him is simply absurd. An idol does not possess the functions of a living being, so that to offer it fruits sweets, and other eatables would be ridiculous. An idol not being a God or an apology for one, to do it worship is vain and fruitless. Plateful of sweets and condiments, you are placing before the image; but has it any idea of eating? Where has stone learned the use of eatable and enjoyable things? Men in their ignorance are besmearing with sandal paste one, who has not ear, tongue or body susceptible of touch.

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Kabir did much to expose the idea of offering libation of water to deceased ancestors. One day while he was bathing in the river, he found some Hindus engaged in pouring water to their bygone ancestors. On seeing this the saint commenced pouring water towards the west. One of the Hindus asked him that, Jolaha as he was, what on earth he was doing in the right Hindu way. Kabir replied that he was pouring water on his field which was a little way off. On this, the said Hindu called him a fool observing that it was impossible for him to pour water on his field which lay at a distance. Kabir retorted by saying that he himself was a greater fool in trying thus to pour water to his ancestors who were in far off heaven. In this way he made fun of the practice which was being done by the Hindus.

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Science is gradually coming round to the view that all matter is ultimately one, and does not consist of so many divers elements. This was also the view of ancient Hindu philosophers. From the results of scientific inquiry in recent years, one feels inclined to infer that another decade may find the modern scientific view completely in accord with the ancient Hindu view of matter. We quote from an article bearing on the subject, published in "The Occult Review" of February 1920, under the title of Occultism and the Atomic Theory, by H. Stanley Redgrove :—"It was established by the researches of Professor Sir J. J. Thomson, that when electricity is forced through a highly rarefied gas, it is conveyed by (or rather, in the form of) minute negatively charged particles, much smaller than the smallest known atom, that of hydrogen Since the nature of these particles—first called "corpuscles," but now known as "electrons" was found to be

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independent of the gas used, it was not unreasonably concluded that here perhaps was the unity behind the multiplicity of atoms for which so long search had been made. This conclusion was much strengthened by the discovery of radium and other strongly radio active elements, whose atoms were found to be unstable, decomposing spontaneously into atoms of other elements with the liberation of free electrons. At the same time a serious difficulty was encountered, namely, how to explain the production of an atom, an electrically neutral body, from electrically negative particles, no electrically neutral or positively charged particle corresponding to the electron being known. Professor Sir J. J. Thomson assumed a sphere of positive electrification wherein the electrons are supposed to revolve. However, determinations made by him of the stoppage and scattering by various elementary and compound bodies of the electrons (B.-rays) which are shot off when the radium atom decomposes, as well as other researches, seem to indicate that the number of electrons in any atom is of the same order as its atomic weight. Professor Rutherford has suggested, in consequence, that the atom may consist of a massive central nucleus (or con-carrier of electricity), electrified positively, around which the electrically negative electrons revolve, the atom thus being a sort of microcomic solar system. The inertia or mass of the electron, as determined by Thomson and others, is about $\frac{1}{7000}$ of that of the hydrogen atom. Moreover, everything indicates that this inertia or mass is entirely electrical in origin, the electron being, not strictly a particle charged with electricity, but simply an electrical charge —an indivisible unit or atom of negative electricity. Now, mass or inertia is the one characteristic property of what we call "matter," and it is because of this property that matter possesses weight, so that it would seem that the one essential character of matter can be explained

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electrically and that matter can be resolved into an electrical phenomenon. The resolution of matter has, however, been carried a step further, and the view is everywhere gaining ground amongst men of science that the electron is nothing but a stress centre in the ether, and the atoms of matter etherial vortices. What then is the ether. The concept of the ether, like that of the atom, is exceedingly ancient and has undergone many vicissitudes. From the scientific point of view the history of the theory of the ether may be dated from Huggens (17th Century). It arose as the result of attempts to explain such phenomena as the diffraction and polarisation of light, which the old theory, that light was propagated by means of small particles thrown out from the luminous body, was powerless to explain. According to Huggens' undulatory theory, which was especially developed by Euler, Young and Frèsuel, all space is filled with a homogeneous perfectly fluid medium the ether. The luminosity of a body is due to an extremely rapid libratory motion of its molecules, which when communicated to the ether, is propagated in all directions. The vibrations of the ether take place transversely and not in the direction in which the wave is travelling * * * * * Lodge's researches prove, not merely that the ether is by no means a tenuous body, but that its density is enormously great compared with even the densest form of matter. Not only is the ether enormously dense, it also possesses tremendous energy. As Lodge himself puts it, "Every cubic millimetre of the universal ether of space must possess the equivalent of a thousand tons, and every part of it must be squirming internally with the velocity of light.

As Swedenborg so well divined, and modern research demonstrates, a fluid or normally non rigid body, if moving with a sufficiently high velocity, becomes endowed with rigidity and the other characteristics of solidity,

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thus, as Lodge points out in the work to which I have referred, a disc of paper if rotated sufficiently rapidly will cut into steel, and a stream of water flowing at a high rate cannot be severed with a sword. So by the rapid vibration of etherial stress-centres may a solid atom be produced. Material bodies have such low densities compared with the ether, because, although made out of this very dense medium, they possess a grained structure and the distance between the grains is so great. The density of ether within any material body is as great as that of the ether without, but it is not this density that we determine when we find, as we say the density of a body by means of weighing it and measuring its volume.

Matter in the light of this theory is seen to be something less than the ether—its properties faint shadows of those of its source. In itself ether is always ether, but to become manifested as matter, it must, if I may be allowed to personify it, humiliate itself and limit its splendours and powers. But if we may conceive the energy and mass of all material bodies to be that of the ether, limited in view of its manifestation, may we not carry the thought a step further and, with Swedenborg and many another bold adventurer into the unknown, regard the whole universe as continually created by the self limitation of the infinite substance and power of God.

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A FOUNDATIONLESS THEORY.

Sir R. G. Bhandarkar, the venerable Indian Orientalist, contributes to '*The Journal of the Bombay Branch of the Royal Asiatic Society*,' a paper headed. "The Aryans in the Land of the Assurs (Skr. H.Asura)" in which he tries to prove that the Vedic word *Asura* is derived from the name of the inhabitants of Assyria. The chief argument in support of this wild hypothesis is that.

> "There are, however, a few passages in which what is said about the Asura resembles that which is said in connection with the Dasyus, and there the word may be taken to denote enemies of men."

This argument is developed thus :—

> "Again in A. V. IX, 2, 17 and 18 Kama is invoked to dispel the worshipper's rivals as the gods did the Asuras and Indra hurled the Dasyus into utter darkness. Here Asuras are compared with the Dasyus and may be *like the latter* the oborigines of a specific country." In A VX, 3, 11 we have स मे शत्रुन्वि बाधत्वा-मिन्द्रो स्थूनिवासुदान Here the amulet of the Varna tree is desired to "destroy the wearer's enemies as Indra did the Dasyus, the Asuras. Here Dasyus and Asuras are put together, the former characterising the latter so as to make the whole signify, "the Dasyu Asuras or *aboriginal Asuras*" or the expression may be taken to mean "Dasyus and Asuras" in which case it is possible to understand that if the aborigines of India were called by the first name the Asuras also must signify the aborigines of some other countries."

It is, indeed, a feat worthy of a knighted scholar alone to compress together so many untenable conjectures and so much verbal jugglery in the compass of a paragraph. In the original of A. VX, 3, 11 there is no word for "amulet" and yet it must be inserted in order to prove that the Asuras were the ancient Assyrians who were credited—and that again quite gratuitously and without any con-

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clusive proof—with necromancy or perhaps Dr. Bhandarkar has merely copied Griffith's translation and has not cared to attempt a rendering himself. Similarly there is no word in the original corresponding to the idea of "wearing or wearer." The amulet having been imagined, it must further be imagined that it must have been worn somewhere by some body. We fail to understand how Dasyu Asuras can be rendered into "aboriginal Asuras." Even according to the occidental orientalists, whose lead the venerable Doctor follows "Dasyu" does not mean "aboriginal" but "aboriginal Indian." It is as preposterous to speak of Dasyu Asuras (taking the words to mean what Dr Bhandarkar gratuitously assumes they do mean) as to speak of "Japanese Germans," "Russian Englishmen" or "Hindu Muslims." Moreover the logic which seeks to prove that inasmuch as the words "Dasyus" and "Asuras" are put together, they must necessarily have a similar meaning is indeed original. Griffith translates the last portion of Ath. VIII, IX, 24 thus :—

> "And he then satisfied the four divisions, the Gods and men and Asuras and Rishis.

Similarly Ath. VIII, VI, 5 is translated as follows :—

> "The black and hairy Asura, and Stanhaya and Tandika Aryas from the girl we drive, from bosom, waist, and parts below."

Are we, then, to assume that Asuras and Rishis mean the same thing and arayas and Stanlayas are Chaldeans and Babylonians ?

Again in Ath. VIII, V, 8 we are told of the witchcraft of the Angirases" and "witchcraft wrought by Asuras. Would it be right to deduce that because the words "Angirases" and "Asuras" appear herein close juxta position, they mean the samething.

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Again it has been customary to prove the unproved with the help of the proved but our learned Orientalist has tried the impossible feat of proceeding from the unproved to the provable or from one unverified hypothesist a another demanding proof. It is by no means a proven fact that the term Dasyu is na equivalent term for Indian aborigines. No indigeonus ancient or medieval exegist or commentator has ever even suspected this meaning of the term. Indian scholarship and Indian tradition lend no support to this famtastic surmise. Says Dr. Muir :—

> "I must, however, begin with a candid admission that, so far as I know, *none of the Sanskrit books, not even the most ancient, contain any distinct reference or allusion to the foreign* origin of the Indians."

Even European Orientalists are not unanimous on the subject. Says Professor Roth in his Lexican.

> "It is but seldom, if at all, that the explanation of Dasyu as referring to the non-Aryans, the barbarians, is advisable.'

Mr. N. B. Pavagee in his '*The Aryavarta Home and its Artic Colonies*" quotes Mr. Nesfield's argument which amounts to this that there never was any such division of the people of India as the Aryan conquerors of India and the aborigines of the country. He goes so far as to assert that it is the modern doctrine which divides the population of India into Aryan and aboriginal. He further advocates that there is "essential unity of the Indian race' and maintains that the great majority of Brahmans are not of lighter complexion or of finer and better bred features than any other caste, or 'distinct in race and blood from the scavengers who swept the roads.' Even Muir, the chief protagonist of the theory of immigration, has the fairness to admit while dwelling upon the epithets applied in the Veda to the Dasyus that "*they are too general to allow us the inference of any ethnological conclusion.*

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Further on he says :—

"I have gone over the names of the Dasyus or Asuras mentioned in the Rig-Veda with the view of discovering whether any of them could be regarded as of non-Aryan or indigenus origin, but I have not observed any that appear to be of this character."

What can be clerer than this admission ? And yet Muir Hries to support the view that the Aryas and the aborigines were distinct races.

The ancient sages of India expressly tell us that the Dasyus were of Indian origin. The Kanboyas are regarded as Dasyus. But in Manu. (X, 43, 44) we read.

> "But in consequence of the omission of the sacred rites, and of their not consulting Brahmans, the following tribes of Kshatryas *have gradually* sank in this world to the condition of Sudras (*viz.*, the Pandrakas, the Kodas, the Dravidas, the Kameojas, the Yavanas, the Sakas, the Paradas, the Pahlawas, the Kinas, the Vistas and the Darawas."

In the next two verses we are told that even those whose mother tongue is Sanskrit can be Dasayus. Hence it is clear that the difference indicated by the terms "Arya" and "Dasyu" is ethical and cultural and not ethnological. This view is supported by other ancient authorities also. From Nirukta (ii, 2) it clearly appears that the Kamboyas spoke a dialect of Sanskrit. In the Aitreya Brahman (VII, 18) we are told in so many words that "Most of the Dasyus are descended from Vishva Mitra." How can it be said in the face of this statement that the Dasyu was a name given to the people who occupied our country long long anterior to the birth of Vishvamitra. In the Shanti Parb of the Maha-

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bharat the astonishing statement is made that a Brahman, Gautama by name, became a Dasyu by association with the Dasyus. The texts of the Vedas conclusively prove this view. In the Rig. Veda I, 51, 8 the Aryas are identified with those who perform the sacraments and the Dasyus with those who are lawless and this irrespective of rationality. A passage from the Rig Veda, however, is decisive (5, 70, 3).

It says that we must overcome the Dasyus in our persons. In the Chhandogya Upnishad we are told.

> "Hence even at the present day a person who is destitute of liberality and faith and who does not perform the sacraments is contemptuously addressed as one of the Asuras."

From a passage in the Satapath Brahman, III, 2, 1, 23 and 24 it clearly appears that an ill-educated and unpolished man who cannot prononce Sanskrit words correctly is called an Asura. Dr. Bhandarkar himself quotes a passage from Patanjali in which occur characteristic words !

Grammar then according to Patanjali, ought to be leant in order to escape being classed with the Malechhas. It is clear, therefore, that the terms Dasyu, Asura and Malechhas signify in the Vedas and other ancient Sanskrit works uncultured, unpolished and unschooled men and the word Arya signifies "a polished gentleman who is of good character and is religious."

Again it does not stand to reason and is against all canons of probability that if the word Asura refers to Assyrian oborigines, the enemies of the Aryas, it could ever have been used," in the words of Dr. Bhandarkar, "in the Vedas in the sense of "living," "vigorous," "powerful" and applied as an epithet to various gods such as Dayas, Indra, Varuna &c." Asura is used in

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the following texts as a name of the Supreme Deity Himself !

अव ते हेड़ो वरुण नमोभिर न यज्ञेभिरी महे हविर्भिः ।
सयन्नस्मभ्यमसुर प्रचेता राजन्नेनांसि शिश्रथः कृतानि ॥

With bending down, oblations, Yajnas, O Varuna, we deprecate their anger :

Wise Asura, the King of wide dominion, loossen the hands of sins by us committed.

सत्रा मदासस्तव विश्वजन्याः सत्रा रायोध मे पार्थिवासः ।
सत्रा वाजानामभवो विभक्ता यद्देवेषु धारयथा असुर्यम् ॥

"Thou hast been the dealer-froth of vigour, since among Gods thou has had power and God head (Asuryam).

Life and Death.

This is the heading of a thoughtful article by Mr. T. W. Rolleston in the current issue of the "*Hibbert Journal.*" Modern philosophy, even when it has accepted the existence of the soul, has done so only in the case of man and this, strangely enough, in spite of the fact that the moderns life as an unbroken chain of gradual ascent from the earliest speck of living protaplasm, of which we cannot say whether it is animal or vegetable, up to man. So persistent is modern thought in restricting immortality to mankind that it sometimes accepts the doctrine of re-incarnation but rejects the Law of metempsychasis although the latter alone completes the Evolution Hypothesis as we have shown many times. Says the writer !

> At what point, then, can we say that there began to be a spirit as distinct from a body, and when did this spirit become endowed with the capacity of persisting when the physical

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organism was dissolved? Was the Piltdown man immortal? Were his half Simian remains committed to the Pliocene gravel-drift 500,000 years ago 'in the sure and certain hope of a joyful reserruction?" When, indeed, in the life—history of any individual did he become endowed with this tremendous gift—and burden? Is the new-born infant an immortal soul? Is the infant on the eve of birth immortal? or when it began in a microscopic germ? When one probes the matter one sees at once, I think, that this conception of an exclusive immortality for man will not work in any natural system, and I am considering only such systems here. It will not work because *imortality is not a condition which can be evolved.* One cannot be a little immortal, and then a little more, and finally quite immortal. *It must have come all at once and altogether*—and one cannot lay one's finger on any stage in the history either of the individual or the race when this vast and sudden change can be rationally conceived to have taken place.

The writer passes the following severe but absolutely just judgment on the pureile Christian doctrine of a Judgment Day!

And the conception of a Judgment Day whose sentence is perfected and irrevocable (even if not actually carried out) at death is evidently a fairy tale of the world's childhood.

The Law of Karma appeals with irresistible force to the writer on account of its invincible logic and extreme simplicity as it has appealed to the mightiest minds of ancient medieval and modern Europe—Plato Aristotle, Hume, Lessning, Huxley, Maeterlink and Mctaggast. Says the learned writer :—

The whole life of a man, both his inmost thoughts and his outward actions, constitute what is called his "Karma' and the Karma builds up gradually his new personality which after death gravitates automatically to the state of life for which it is fitted. It leaves conscious memory behind it when

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it pasts from the body, but the results of its actions remain. If you live like a swine in this world, you will be a swine or something like it in the next, but not for eternity. The ever-revolving wheel of life continually presents new opportunities and on this wheel not only man but every living thing is constantly ascending or descending. But from the wheel itself there is a way of escape. The spirit, when purified by long trials and sufferings, ennobled by love and sacrifice, and enlightened by ages of experience, can quit for ever the world of change and unrest and enter into Nirvana—a conception for which there appears to be no term in any Western language, for it is not annihilation, nor is it existence as we understand existence; the nearest description we can give of it is, I suppose, to say that it means a complete absorption in the ultimate reality. To my mind this is the most satisfying and most rational view of what we may call the mechanism of the future life which has ever been framed by man. It makes all other speculations look childish, and if we are to define at all the conditions of survival after death, I think we might say in the wise words of Socrates in the Phœdo. "If this is not the exact truth, it is at any rate something very like it." Ibsen has emerodied the whole scheme in one pregnant sentences: 'Man's work in his soul.''

This is, no doubt, a whole-hearted and ungrudding tribute to the one hypothesis on the subject which alone can satisfy philosophic minds. But the writer is wrong in ascribing the doctrine to Lord Budha. The Doctrine of Karma and Rebirth is as old as the ageless Veda—the eternal type of Divine Wisdom. Here are two texts from the holy and hoary scriptures which state this truth in unequivocal terms :—

(*a*) प्रेहि २ पथिभि पूर्वेभिर्यत्रा नः पूर्वे पितरः परेयु ! । उभा राजाना स्वधया मदन्ता यमं पश्यासि वरुणं च देवं स्वाहा ॥

सङ्गच्छस्व पितृभि ! संयमेनेष्टा पूर्तेन परमे श्योमन । हित्वायं वयं पुनरस्त मेही संगच्छस्व तन्वा सुवर्चाः स्वाहा ॥

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"Go forth, go forth upon the ancient pathways wheron our sires of old have gone before us.....Meet Yamā, meet the Fathers, *meet the meril of free or ordered acts, in highest heaven. Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.* (Rigveda Mandala X, Sukta 14, Mantras 8 and 9.

Some people think that the idea of Nirvana is of Budhist origin. Nothing can be further from the truth. The idea is clearly stated in the Upnishads and the Darshanas. The writer puts in a very powerful plea for immortality (amriratatva in the Veda) when he says :—

> Has the power which has somehow urged the long ascent of life upto this height only done so in order, at the end, to push it off into an abyss of nothingness? I do not wish to be deluded by false hopes, but this seem to me totally incredible. The creature of the hour could have no thoughts beyond the hour! The journey of the time-spirit could hardly have been begun in order to find its asses, and end by discovering a Kingdom—which wasn't there! To suppose that high spiritual energy such as the world has seen embodied in a Joan of Arc, or a St. Francis of Assioi, on a Florence Nightingale goes clean out of existence like a blown-out candle-flame when the organism through which it expressed itself is dissolved, is a conception which I should think only possible to minds which had never had any vision of reality, or which have closed their eyes to it when they began to reason—as if reason, to be right in the end, does not absolutely depend on a true vision of the beginning.

It is, indeed, a remarkable sign of the times that modern philosophy is re-discovering truths which, aeons back, the sages of India preached to mankind. Modern Thought furnishes, indeed, a reasoned statement of ancient Wisdom.

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The Rishi Bodh Number of the *Arya Gazette*

Our esteemed contemporary of the *Arya Gazette* (Vernacular Weekly Lahore) has brought out a Dayanand Memorial number of his paper. The special number is beautifully printed on art paper and has a beautiful picture of Rishi Dayanand. Twenty thousand copies of this number have been issued and we make no doubt of it that they will all be sold. We have nothing but praise for the enterprise of the editor, L. Khushal Chand Khursand. We heartily congratulate him upon the sumptuous literary treat that he has provided for his readers. There are contributions by such publicists of note and scholars as Mahatma Gandhi, Mr. Kelkar, Principal Rudra, Mahatma Hansraj, Principal Dewan Chand, Pandit Bhagwaddatta and others.

The poet-philosopher of India has contributed the following exquisite message, perfect both in form and spirit.

"My reverence to great teacher Dyananda whose vision found unity and truth in India's spiritual history, whose mind luminously comprehended all departments of India's life—Whose call to India is the call of awakening to truth and purity from inertness of unreason and ignorance of the meaning of our past."

What a noble, concise and accurate characterisation worthy alike of the great poet-philosopher and the greater subject of his appreciation. Mahatma Gandhi's short contribution shows that, on account of insufficient data, he has failed to frame a just estimate of the World-Redeemer Dayananda. Mahatma Ghandhi is the soul of rectitude and the appotheosis of fair—mindedness. We are, therefore, not without hope that he will, when time permits. read for himself Dayanand's *magnum*

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Opus, the Sattyarath Prakash, and revise his opinion about the intolerance of the mighty master. A deeper study of the seer will convince Mahatma Ji that Dayananda was the veriest apostle of toleration. He was like all reformers—and among the number we include Mahatma Ji himself—whose indigintant denunciation of O'Dwyerism in the *Young India*" has burnt into soul of many a tin—God—in the habit of expressing his deep convictions in strong language. He always called a spade a spade. This led many a superficial observer to conclude that he was intolerent. We hope to write at some length on the subject in our next issue. We are enabled to print in our current issue by the coursery of L. Khushal Chand, the articles of Mr. Kelkar and Principal Rudra and some other eminent writer received for the special number. The prices per copy is 2 annas and 6 pies. Can be had from the *Arya Gazette* office, Anarkali, Lahore.

The Forthcoming Anniversary of the Gurukula Vishvavidyalya.

The next anniversary of the Gurukula, the greatest seat of ancient Aryan Culture in India, comes off on the 2nd, 3rd, 4th and 5th of April. Preparations are in progress. Swami Shradhananda Sanayasi, who has resumed charge of the office of Governor and Principal, has issued an appeal to the general public in which he has solicited financial support. We are sure the appeal which comes from the pen of the fonnder, who has done so much to build up the institution and made such enormous sacrifices for its cause, will meet with an effective response. Another fortnight and the anniversary proceedings will be in full swing. Those who have not yet commenced the work of collecting subscriptions must set to work forthwith. There is no time to be lost. Last year on account of the Punjab disturbances and their aftermath the attendance at

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the Gurukula Anniversary was sparse and meagre. We are sure this time educated Indians will muster strong on the occasion and give practical proofs of their love for national education and interest in the revival of the pristime glories of mother India. We understand that learned speakers and well-known publicists will grace the anniversary with their presence and deliver instructive speeches and illuminating discourses. There will be four sittings of the Saraswati Samelan in which learned papers will be read on various aspects of Vedic research and historical, philosophical and antiquarian subjects. Let us hope that there will be a record gathering this year not only of Arya Samajists but also of educated Hindus and others interested in the educational well-being and moral welfare of the rising generation. The Gurukula Anniversary is an event of considerable importance and sometimes most inspiring sights are witnessed on the occasion which fill the heart of the spectator with rejoicing and hope for the future of the country.

Mahatma Gandhi and the Bible.

The *Indian Witness* of Lucknow publishes a letter headed. "An interview with Mr. Gandhi" from the pen of the Revd. S. W. Cleves of Meerut. After justly praising the renowned saint's spirituality, earnestness and original thinking, the Revd. gentleman reports as follows :—

> " Mr. Gandhi, will you kindly tell me how Christianity can best help India, in view of the spirit of nationalism that is abroad." He replied, " What we need, most of all, is *sympathy*. Whan I was down in Africa, I found this illustration. I had to dig some artesian wells. In order to reach the pure flowing streams, I had to dig deep. Many of the people who come out here to study my people only scratch the surface. If they would dig deep by means of sympathy they would find a stream of life there, pure and clear,"

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"And will you kindly tell me, Mr. Gandhi, what book or person has influenced you the most?" Of course, I was prepared to hear him say something about the Vedas and several other Indian books with which Christian people should be conversant; but I was not prepared to hear from the lips of this man the mention of three English books that had shaped his life and thought. He frankly confessed that he was not an omnivorous reader, but rather a careful selector of the very best The order in which he spoke of the books was as follows: *The Bible, Ruskin, Talstoi.* Speaking of the Bible, he said "There have been many times when I did not know which way to turn. But I have gone to the Bible, and particulary the New Testament, and have drawn strength from its message."

The italics are ours. We have the honour of having known Mahatma Gandhi as a humble and reverent admirer for the last many years and, therefore, the implication that the Bible, Ruskin and Tolsti had influenced him *most* and the further suggestion that the scriptures of his own motherland had not afforded him any inspiration at all shocked us for we happened to know differently. We, therefore, wrote on the subject to Mahatmaji and have received the following reply on this point!

"I should like to see the interview with the missionary friend. I do not remember what I told you. But my position is this. *Nothing has consoled me so much as the Bhagwad Gita.* The discovery of Satyagrah is independent of Tolsty and I know that Tolsty did not go the length I do. But the Bible, Ruskin's Unto This Last and Tolstry's writings have profoundly impressed me. If I add to these the writings of the late Raj Chandra whom I had the privilege of knowing personally and Tulsidas's Ramayana I have given you perhaps a full list of the writings that still have an abiding interest for me."

This clear and explicit declaration must set at rest all doubts as to the sources of Mahatma Gandhi's inspiration.

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A Sun dried Bureaucrat and the Assumption of Ex-Cathedra Infallibility.

Our esteemed contemporary of the *Tribune* brings to light a case of official high-handedness in the Punjab. There is a variety of bureaucrats in India whose minds move in specific grooves and who scorn to weigh arguments and reasons where "political" questions are involved—they themselves being the best judges as to whether a particular case does or does not come under that contegory. Their intellect is so completely obfuscated by their bias and prejudice that they never care to examine evidence and grow into the habit of damning without reason. There formula it seems to be that where there is even a breath of suspicion, it is safer for the empire and for the prestige of British authority in this country that nine innocent men should suffer rather than one man presumed or suspected to be guilty should escape punishment. In the Punjab such bureaucrats felt that they were in their element when the immortal Sir Michael O'Dwyer whose deeds will rank him with the Jeffreys of history was at the helm of affairs. He is gone leaving behind him a name which will be remembered by posterity with feelings which may be better imagined than described, but some of his colleagues still hold the reins of office to remind people that the echoes of O'Dwyerism will not be permitted to die out. Mr. Hamilton, Deputy Commissioner of Jullundur, is one of these worthies. He cancelled the arms license of certain respectable residents of Jullundur for no other reason than this that they had taken part in the "Extremist" congress at Amritsar. His exploits, however, do not end there. During the martial law period the Arya School at Nur Mahal was disaffiliated because of its alleged participation in politics whatever that may mean in the bureaucratic estimation. Subsequently a resolution was

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passed in a public meeting to the effect that necessary action should be taken to secure the cancellation of the order. Subsequently Mr. Hamilton visited the school and entered among others the following remarks in the Log Book. "The exaggerated laudation of early Indian civilization *which is a part of the doctrines of the Arya Samaj* inevitably leads to contempt of the present British Raj when adopted by the half-educated. It is for this reason that Arya Samaj Schools, unless they are well-managed and staffed, are a danger to the country." Omniscient conceit and audacious assumption of infallibility seem to be a monopoly of Mr. Hamilton Mr. Hamilton thinks that he is authorised to father doctrines upon the Arya Samaj. We wonder how Mr. Hamilton has found out what the accredited exponents of the Vedic religion and their opponents in the field of religious controversy have failed to discover either in the Veda, the eternal Word of God which constitutes the only supreme test of doctrinal truth for Arya Samajists, or in the immortal works of mighty Dayananda, the greatest Vedic scholar and exegist of modern times and the founder of the Arya Samaj. Let the readers note that our bureaucratic scholar of Vedic Theology does not insinuate that certain ill-educated preachers are sometime betrayed into exaggerated laudation of particular periods of Indian History, but distinctly, dogmatically, positively and absolutely asserts that it is part of the *doctrine* of the Samaj as if any body of men out of Bedlam can deliberately adopt "exaggeration" as a part of their creed. One must have taken leave of his senses before he can attribute such conduct to a body of his fellow subjects which has supplied judges to the Panjab High Court, Divisional Commissioners to the Public Service, Professors to Arts Colleges and Inspectors to the Education Department—and that without a shred of evidence or of data capable of being tortured and twisted

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into specious and glozing evidence even by the late unlamented Martial Law Commissions of memory which nobody will characterise as blessed whatever other epithet—not exactly complimentary—one may apply to them. And yet Mr. Hamilton has done it. He has accomplished a feat which would have added to the glory of even a Frank Johnson or a member of the Pickwick Club. It has been well said that certain specimens of humanity who are credited with wearing a cap of a particular pattern—although few of the gentry actually adopt that head dress—rush in where angels fear to tread Now that the case has come to light, it is for Sir Edward Maclagan, who has initiated a policy of conciliation and is winning golden opinions, to see whether a person capable of making such wild statements about the religious propaganda of a society, whose scriptures are not hermetically sealed and which can boast of no system of cabalistic interpretation, is fit to hold the responsible office of head of a district. We have tried to be charitable to Mr. Hamilton even—in the opinion of some friends—at the expense of justice to our powers of intellectual analysis inasmuch as we have directed our strictures against the head of the worthy *maibap* leaving the gentle reader to infer that though our worthy civil servant lacks civility and fidelity to the high traditions of the distinguished service to which he, has the misfortune to belong, his motives and intentions have at any rate been honest. It may, with equal plausibility, be argued that what he wants is that the national self-respect of the Indian people should not be roused by impressing upon them that they had a glorious past, for if that is done they will cease to kow tow and to display other marks of super-flunkeyism which is the fruit of intellectual subservience to a foreign culture and of the degrading and humiliating consciousness that their past can inspire in them no pride but only self abasement. And there can

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be no doubt that if British prestige cannot be maintained except by robbing the Indian people of the priceless possession of a glorious heritage and driving out from their minds all national self-consciousness, the Arya Samaj and all other movements symbolising the birth of cultural self-assertion and national self-respect are a great danger to British Rule. But, fortunately for British Rule and the Arya Samaj, Mr. Hamilton and men of his school are not arbiters of the destinies of this vast Empire. This is fully realised by those who can think for themselves and who are not only convinced of the instinctive love of the British for fair-play but are also aware that many Englishmen have assisted at the birth of Indian renaissance by delving deep and bringing out the recondite treasures of Indian culture, but the "half-educated" congeners of Mr. Hamilton are apt to regard men like him as typical representatives of British Rule and British appreciation of Indian religious and cultural Revival. Thus British Rule is brought into contempt if such officials are left free to indulge their whims and crotchests. We hope, therefore, that the local Government will take effective steps to prevent a recurrence of prunks that bring the administration into ridicule.

—:o:—

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The Gurukula Samachar.

Motto I.—By force of *Brahmcharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members.....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

Charge of Administration.

The administration of the Gurukula has again changed hands. Swami Shrandhananda has resumed charge of the office of Governor and Principal. Professor Rama Deva has shifted his leadquarters to Lahore and will devote the remainining two or three years of his life—membership to literary and propaganda work. On his retirement he was presented forewell addresses by the staff and the students and was accorded a loving send off.

Examination.

The final samatak examination commerced on the first of March and the remaining college and school examination will be held by the middle of this month.

Season.

The season is charming. The spring is putting forth her luxuriant beauty and the climate is temperate. The institution, on account of the site alone, is well worth a visit in these days.

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A Hocky Match.

Our College eleven played against several teams at Sahanpur and was victorious. It missed winning the cup not because it was not victorious but because our boys are unsophisticated and cannot see though ruses. Details will be given in our next.

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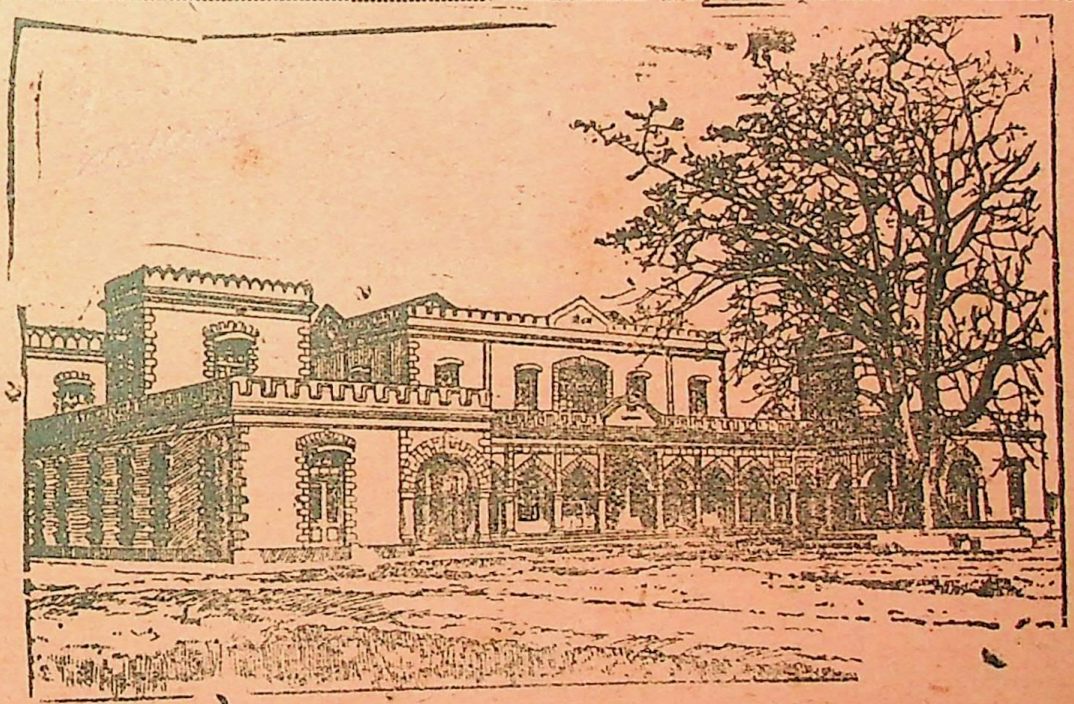
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Professor RAMA DEVA, B.A., M.R.A.S.

APRIL 1920; BAISAKH 1977.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of the country. *The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review,*

Inland Rs. 5. Foreign 12 s. *Single Copy annas 8.*

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Table of Contents.

BAISAKH 1977.

PAGES.

I.—*A Study in the Idea of Rudra*—By Pandit Shripad Damodar Satyavalekar 245

II.—*The Doctrine of Rasa*—By Professor K. Rama Pisharoti, M.A. 268

III.—*On Beholding a woman Whipping a Horse* —By Shanta Devi 274

IV.—*Maharaja Sawai Jai Singh and his Astronomical Observatories*—By Principal Kanwar Sain, M. A, Barrister at Law ... 276

V.—*American Help for Indian Students*—By Professor Sudhindra Bose, M. A., Ph. D. ... 281

VI.—*Scientific View of Agnihotra*—By Professor Ram Saran Das, Saksena, M. Sc. ... 285

VII.—*Many Thoughts of Many Minds* ... 297

VIII.—*Reviews and Notices*... 304

XI. *Notes* 308

XII. *Gurukula Samachar* 317

XIII. *Advertisements.*

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine knowledge is the highest and the noblest."—**Manu.**

VOL. XIII } BAISAKH 1977, APRIL 1920. { No. 5.

A STUDY IN THE IDEA OF RUDRA.

(By Pandit Shripad Damodar Satyavalekar).

I Opinions of Oriental Scholars.

Let us first consider the views, expressed by some great oriental scholars, about Rudra :—

(1). The Hon. Mr. T. Paramashiva Iyar of Mysore, in his book called "The Ricks," writes :—"I had a firm belief even when I was a schoolboy that Rudra was lightning, and that was confirmed by a study of the few Vedic hymns solely devoted to his praise."

(The Riks, p. 13)

"Rudra—Atmospheric electricity ;

Maruts } —Snows" (The Riks, p. 30)
Rudras }

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(2). Mr. J. Dawson in his "Hindu Classical Dictionary" says :—"He (the Rudra) is the howling terrible god, the god of storms." (page 269)

(3). Sir M. Monier Williams in his " Sanskrit English Dictionary," makes the following remarks :—" Rudra, roarer, the god of tempest."

(4). Mr. A. A. MacDonell, in his *Vedic Reader*, says :— ".....the phenomenon underlying his (Rudras) nature was the storm." (page 57)

Like these scholars, most European scholars also unanimously declare, that Rudra is the god of storms, that he is lightning and that electricity is his form ; or that he is the presiding deity over the storms.

No doubt this is one of the aspects of Rudra. But there are other aspects, also, which it is worth while to notice.

II. The Opinion of Yaskacharya.

अथातो मध्यस्थाना देवगणाः । वायुः-वरुणः--रुद्रो रौतीति सत्तो रोरूयमाणो द्रवतीति वा रोदयतेर्वा ॥ (निरु-१०-१,५)

अग्निरपि रुद्र उच्यते ॥ (निरु. १०-७)

Yaskacharya, in his Nirukta, the commentary on Nighantu, explains the word Rudra thus:—"Let us now examine the deities in the Middle Region. (They are)—Vayu..... Varuna...Rudra—Rudra is one who voices out, or one who melts while making sound, or one who makes others weep....." " (Nirukta 10—1 to 5) and again "the fire is also called Rudra, (Nirukta, 10-17)

Both these explanations taken together go to prove that Rudra's place is not merely in the Middle Region, as the place of Agni, According to the same Nirukta, is the earth. Rudra and Agni are, according to Yaskacharya, identical and, therefore, Rudra's place cannot be merely Middle

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Region. There may be many Rudras and out of them one Rudra may be residing in the Middle Region. This Rudra, in the Middle Region, roars and howls, sends down rain and sometimes throws down thunderbolts or arrows of lightning, and often times makes human beings weep on account of his wrath shown at the time of thunderstorm. But what about them? Just as Rudra is lightning, so also Rudra is fire, and Rudra is something more besides ; because lightning and fire cannot explain all the characteristic words occurring in the hymn of Rudra ; and therefore we must study the nature of this Rudra as carefully as we possibly can.

III. Identification of Different Deities.

Some scholars observe that the Rudra is sometimes identified with the god of fire and is also closely connected with Indra and still more with Kala or time.

This identification of Vedic deities is often puzzling to some of the scholars. They say, how can electricity be fire, or anything else than electricity? Fire is nothing but fire and it cannot be anything else, and therefore those, who hold a view contrary to this, are not accurate in their statements. Such is the charge brought against the Seers of Vedic hymns by modern scholars. We shall now see if the position of Vedic Seers can be explained on some reasonable grounds

Again these scholars contend that, at the time of praising a certain deity the Vedic Seers choose some attributes and while praising another deity, in their enthusiam, they give the same attributes to it, unmindful of the fact that the said attributes have been used with referance to other deities and by themselves. They have no clear and distinct notion regarding the qualities and attributes of deities and therefore they identify one deity with another without any discrimination.

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There is no doubt that one deity is identified with another but not every one with all others. This gives rise to the view that the identification may have some deliberate object in view, or may have some ground upon which it is based. There is no doubt that particular deities are identified with particular sets of other deities and not with any other. The rationality of common attaibutes can be traced even at this time. For instance, the identification of Rudras with kala might be due to their destructive power ; with Indra to ther valour ; and with Agni to their lustre. This shows that the Vedic Seers never forget what they had said previously of a deity but on the contrary they remember all the attributes of other deities while praising one ; and that their identification has always some motive.

To decide whether this identification of one deity with another is correct or not, we must have a definite Vedic conception of each deity. First of all it must be understood that they word "Devata" means quite a different thing from the English word "deity" The meaning conveyed by the word " " Devata " can never be translated by the word "deity." A "Delty cannot be conceived without the idea of honour or reverence attached to it, but the Vedic "Devata" is not necessarily such. For instance, " Dice and Frogs " are devtas. The " Dice " Devata is not honoured but dishonoured in Veda. This difference must be understood. To have a real conception of the Vedic Devata we mnst study each Devata very carefuly to form some deffnite Vedic idea about it. Unless we do this we shall not be able to make any remarks regarding the the consistency or inconsistency of the views of Vedic Seers.

To begin with, I select the Deity Rudra. Let us now see the idea or ideas underlying this deity.

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IV. The etymological meanings of the word Rudra.

The word Rudra is derived etymologically from five different roots or sources, and therefore, it has five different meanings, namely :—

(*i*). (रुतं शब्दं राति ददाति इति रुद्रः) " Rut" means a word One who gives out or utters words is called Rudra ; the speaker. (Rut-ra) रुत्–रः ।

(*ii*). (रुदं दुःखं द्राति नाशयति इति रुद्रः) "Rud" means trouble. One who removes troubles is called Rudra ; the destroyer of evil रुद–द्रः ।

(*iii*). (रुदं दुःखं राति इति रुद्रः) "Rud" means also misery. One who gives pain is called Rudra; the giver of pain. (Rud-ra) रुद्–रः ।

(*iv*). (रोदयति इति रुद्रः) one who makes others weep is called Rudra. A punisher as well as an oppressor. (Rudra) रुद्रः ।

(*v*). (रोदिति इति रुद्रः) one who weeps is called Rudra. A lamenter or a weeper. (Rudra) रुद्रः ।

These five different derivations are not of one and the same word Rudra ; but these are five distinct and different Rudra words, being derived from different sources. Some scholars say that the multiple derivations of one word, such as Rudra, given by Sanskrit grammarians and philologers are fantastic and therefore they are not acceptable. Everyone is at liberty to say that one meaning is fantastic and the other is not; but in the absence of sound reason to support the statement, no importance will be attached to it. With regard to the different derivations of the word Rudra, given above, one might say that if each me aning is supported by internal evidence from the Rudra hymn, then only those derivations would be accepted, otherwise not. Internal evidance from the Veda should always be our final authority.

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The roots are ofter different though the derivatives might happen to possess the same spelling and the same sound. Even in the English language there are hundreds of words with similar spelling and pronunciation, but these belong to quite a different family of roots, and therefore they are treated as different words altogether. Observe for instance the following words :—

	Words		*Meaning.*	*Roots.*
1.	Bore	...	To make a hole	... L. Foro.
				सं० भी to fear
	Bore	...	A tiresome person.	F. Bourrer
	Bore	...	A great tide *Wave* ...	
			moving up an estuary	Ind.-G
			Bhera	सं० भृ to carry.
2.	Wax	...	Bees war.	O.E. Weax
	Wax	...	to increase.	L. Angeo
	Wax	...	A fit of anger.	सं० वक्ष् to grow.

These and similar other words clearly show, that mere similarity of spelling and pronunciation does not prove the sameness of words. These are not the different derivations of one word, but each word is born in a different family of roots and, therefore, this accepted as a quite separate and independent word, in spite of similarity in sound and spelling ; and the wonder is that these multiple derivations are not considered fantastic and unacceptable, as they are accepted by the well known authorities! If these English words have got more than one derivation, the Sanskrit language contains, *a fortiori*, a far greater number of such words, as it has a special facility for the multiplicity of derivations. Examine for instance, the following Sanskrit words.

1.	A-ja (न जायते)	...	Un-born. (अ–जः)
	Aja (अजति)	...	One who leads, a leader (अजः)

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2. A-sura (न सुरः) ... Not-god, a demon. (अ–सुरः)
Asu-ra (असून् राति) ... One who gives life. (अ–सुरः)
Asura (अस्यति) ... One who throws out the enemy. (असुरः)

These words, although they look like one and the same are different ones. They should be written in the following manner :—

A-ja (अ–जः) ... A-sura. (अ–सुरः)
Aja (अजः) ... Asu-ra. (असु–रः)
Asura. (असुरः)

The present way of writing these words is quite misleading. The same is the case with the word Rudra. It should have been written in, at least, four different ways :—

Rut-ra. (रुत्–रः) ... Rud-dra (रुद–द्रः)
Rud-ra. (रुद्–रः) ... Rudra. (रुद्रः)

Such nice but necessary distinctions are not observed by ancient as well as modern writers and the consequence is the present misunderstanding, confusion and errors. The words, such as "Asura, Aja, Rudra" &c., are written in the dictionaries, of the highest authority under one head fixed according to the phonetic and alphabetical order, with so many disconnected meanings attached to them. This method is unscientific, ungrammatical, unphilological, un-etymological and equally misleading.

The two words "Aja and A-ja", in Sanskrit, totally unconnected with each other, though they have the same sound and spelling, having quite a different origin, should have been written in two different places under two separate heads in the dictionaries. The word "A-ja" should be written under the head word (अ) "A" (not), and the other "Aja" should be written under the root "Aj" (अज) (to lead); the two words "Asura and Rudra" should have, in like manner, different and separate places

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in the dictionary according to their derivations. But no such distinctions and arrangements are observed. This is the cause of misunderstanding and supposition that, the one and the same word "Aja" means "unborn" and "a leader", one and the same word "Asura" means "God" and "devil", and one and the same word "Rudra" means "destroyer of pain" and "giver of pain"; and on account of this supposition some scholars believe that different derivations of one word are fantastic, and so on. But now it is clear that they are not many derivations of one word, but many derivations of many words, apparently and accidentally identical in sound and spelling. Thus we have seen that there are at least five different Rudra words in Veda and they are used in five different senses, in the hymn of Rudra. Now we are to trace these five Rudra groups in the Rudra hymns. Let us examine the Rudra hymn in the Yajur-Veda, chapter 16th of Vajasaneyi Samhita, chapter 17th of Kanva Samhita and Kanda 4th of Taittiriya Samhita, where a long list of names of Rudra is given.

V. Groups of Names of Rudra.

In the Rudra hymn of Yajur-Veda, we find more than 250 characteristic names and adjectives of Rudra. These are to be classified according to their meanings in different groups; and the above different meanings of the word Rudra are to be traced therein. Our meanings of the word Rudra are five and therefore the groups should be five only. The five distinct senses are :—

1. A preacher, ... (रुत्-रः)
2. A destroyer of trouble, ... (रुद्-द्रः)
3. A giver of trouble or misery, (रुद-रः)
4. A punisher or an oppresser, ... (रुद्रः)
5. A lamenter or a weeper, ... (रुद्रः)

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Let us now see if these meanings can be traced in the Rudra hymns:—

(V—1)

Rudra a preacher.

The names of Rudra, having the senses of a speaker, adviser or a speaker will come in this group. For this purpose see the following Mantra:—

अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ॥ अहींश्च सर्वाञ्जंभयन्त्सर्वाश्च यातुधान्योऽधराचीः परा सुव ॥ (यजु०१६।५)

"The First Divine Healer and Preacher (Rudra) said dispelling all rogues, drive away all evil-spirited beings down below" (Yaju 16—5)

In this Mantra the word अधिवक्ता (an advocate, orator, or a speaker) represents Rudra. This fully expresses the first meaning of the word Rudra given above. The speech is the characteristic meaning of this word here.

The Nighantu (3–16) gives another meaning of this word. According to it. "Rudra" means 'a praiser.' This "Praiser Rudra" also can come in this group, as the business of a praiser is to use words for the praise of his deity. When we accept this meaning, we shall have to admit also that this Rudra is a human Rudra ; as a praiser has to praise his superior to become ennobled. A praiser is a devotee and a devotee cannot be the deity, in the sense of the English word "deity. So let us suppose that the praiser Rudra is "a devotee human Rudra". (स्तुतिः) A praise does not, in Vedic Sanskrit, mean flattery, it means contemplating virtues or merits generally; but sometimes it is used for describing good as well as bad qualities of subjects to be described; such as अक्ष-कृषि-सूक्तं. In this hymn farming is praised and gambling is condemned. So in the Vedic sense praising and condemning are included in a praise (स्तुतः). A 'Dice deity' is to be condemned and

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a 'Farming deity' is to be praised. Mark the use of the word deity (देवता) here very carefully.

So in the Rudra hymn we find the word **"Rudra"** representing the Rudra deity as well as a devotee Rudra. This will no doubt create a confusion in the case of ordinary people. But we are to grasp here the Vedic idea of **"Devata"** and not the English idea of a "deity".

In this class of Rudra we find the following names:—

1.	अधिवक्ता	...	A preacher.
2.	स्तोता	...	A praiser.
3.	सभापतिः	...	A president of the congress.
4.	सभा	...	A congress.
5.	मंत्रिन्	...	A minister or an adviser.
6.	गृत्स	...	A wise man.
7.	गृत्सपतिः	...	A leader of the wise.
8.	श्रुत	...	A learned man.
9.	पुलस्तिः	...	A sage.
10.	श्रव	...	A student.
11.	प्रतिश्रव	...	A teacher, &c.

The characteristics of Rudras in this group are :—knowledge, advice, counsel, speech, oratory, preaching, etc. Some of the Rudras, at least, can be considered as human Rudras. We may be permitted to call Rudras as 'Brahman Rudras'.

VII. Rudra That dispels Misery.

Now let us consider the 2nd group of Rudras, who destroy trouble. In the Mantra given above, the word " Bhishak" (भिषक्) occurs, which means a physician, a doctor or a healer. A doctor removes diseases and gives relief to patients. So also the divine healer (दैव्यो भिषक्) the Supreme Soul in the wider sense—is the giver of real relief to the universe. This meaning suggests that the Rudra may mean "God", the real Healer.

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Just as Rudra means "destroyer of trouble". so also the word क्षत्र (kshattra) means one why protects from misery, calamity or destruction.

क्षतात् त्रायते इति त्रः । one who protects from destruction,
रुदं दुःखं द्राति नाशयति इति रुद्रः । one who destroys calamity.

Both these functions are identical, for rescuing from trouble is common to both "Kshattra and Rudra". This is the reason why we find the names, denoting the heroic attributes, given to Rudra in the Rudra hymn.

रथी, शूर, विचिन्वत्क, आशुरथ, आशुषेण, श्रुतसेन ।	These words mean a hero.
सेनानी, गणपति, व्रातपति ।	These words mean a leader of the army.
व्रात, गण, उगण, सेना ।	These words mean an army.
असिमत्, इषुमत् सृकायिन्, निषंगिन्, धन्वायिन्, आयुधिन्, शतधन्वन्, तीक्ष्णेषु, स्वायुध, सुधन्वन् ।	These words mean men of arms
वर्मिन्, कवचिन्, बिलिमन्, वरूथिन् ।	These words mean men wear-armour.

All these terms stand for Rudra and at the same time they mean a warrior. Just as we have Brahman Rudras, we have Kshattriya Rudras. The attributes of a warrior are identical with those of Rudra.

Manufacturers of arms are also called Rudras, such as : इषुकृत्, धनुष्कृत्, &c. These are not warriors themselves, but they are indispensable associates of warriors and therefore, perhaps, they are called Rudras. Warriors cannot fight unless arms are supplied by the manufacturers. Just as warriors remove misery by fighting, the arm-manufacturers do so indirectly by helping the fighters, and therefore these are also named Rudras.

Besides these there are क्षेत्रपति, वनपति, अरण्यपति, स्थपति,

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&c. These are also Rudras. Just as we have got **मंत्रिन्** a minister, in the Brahman group, we have got here other officers of the state who keep peace and order and thereby remove disorder and trouble in a nation.

As we have got Brahman and Kshattriya Rudras we have got a **वैश्यः** (Vaishya) or a trader Rudra too. The word **वाणिजः** (a merchant) suggests this class of Rudra. **अन्नपतिः, अंधसस्पतिः, पशुपतिः** &c. are Rudras of this class. The duties of Vaishya are trade, producing foodstuffs and protecting domestic animals. All these duties are fully expressed by the words given above.

Naturally we must now except the names, expressing Shudra duties, given to Rudra. Shudras are of two kinds. One is a craftsman or artisan and the other is a menial servant. **त्वतृ, रथकार, तक्षन्, कर्मार, कुलाल,** &c. are the Rudras, belonging to craftsman class, and **परिचर, जघन्य** &c. are of the menial class Rudras.

So among the five races of men we have got four races represented in the names of Rudra. Let us now trace the fifth race. **निषाद, पुंजिष्ठ, गिरिचर,** &c, are the names representing the fifth race of men and completing the five fold humanity in the names of Rudra.

By their knowledge, heroism, commerce, craftmanship and service, these five classes of men lessen the troubles of humanity and help their progress, and therefore they are called the destroyers of pain. Let us now see what more we can find in the names of Rudra.

VIII. Rudra The Trouble-Giver.

So far we have discussed Rudra, the remover of trouble, and now we must see, who the Rudras are that give trouble. as we have got this meaning also for the

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word Rudra. In this section we can include the following names of Rudra :—

आततायिन् (A murderer) स्तेनानां पतिः—

तस्करुणां पतिः, मुष्णतां पतिः, स्तायूनां पतिः, (a leader of thieves) वंचत्, परिवंचत् (a rogue) प्रतरण (a cheat).

These Rudras cannot come under the group of peace-making Rudras, as these names clearly show that they are peace-destroyers and enemies of order.

We have finished the names of Rudras that show the character of different types of human beings ; some of them are the workers for peace, order and security and the others are the breakers of peace order and security.

If these names will be carefully examined, it will be clear, that they do not represent one deity only.

(मंत्रिन्, अधिवक्ता, रथी, सेना, वाणिज, रथकार, कुलाल, तस्कर, मुष्णत्, वंचत्, प्रतरण)

A minister, a preacher, an army, a warrior, a merchant, a carpenter, a potter, a thief, and a rogue cannot mean one and the same thing, but in all these variations there is five-fold Rudraism or Rudraness. The Rudraism is the Rudra deity according to the Vedic idea. This idea must be cleary grasped before any one can have an accurate conception of this or any other Vedic deity.

We have so far seen that three kinds are included in the above lists, *viz* :—(*vi*) the Rudras who makes others weep, and (*v*) those who weep themselves. Take for instance, the warriors. The warrior is a Rudra who makes his enemy weep on account of his skilful fighting. The robber is also a Rudra who makes poor travellers weep by robbing them. The criminals are the Rudras who weep while undergoing punishments for their crimes. In this way the five-fold Rudrism is included in the above list of important names of Rudra. It is needless to write all the names here because the matter is so clear.

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So we have seen how these five senses of the word Rudra have got some significance ; and how each derivative meaning is supported by the internal evidence from the Rudra hymn.

VI. Meaning of the Word 'Namah' (नमः)

Now we have to face here a really very difficult problem of the word " Namah." Every name of Rudra, in the Rudra hymn of Ya jur-Veda, is governed by this word. "Namah," usually means " prostration " or salutation One can do homage to a minister or to preacher, but it is very difficult to understand how a respectable man can do honour to a thief or a criminal. So we must seek for and study the real sense or senses of this word " Namah."

In Nighantu, the Vedic dictionary, the following meanings of " Namah " are given. Food (2-7) **अन्नं** a weapon (2-30) **वज्रं, दण्डः** service (3-5) **परिचर्या**. These are the three senses given by Vedic dictionary. Other dictionaries give the following meanings. (1) Salutation, (2) food, (3) a thunderbolt, (4) a gift, a present, (5) a sacrifice,

Now let us study the derivation of this word " Namah." It is derived from the root " Nam " (to bow to), in two different ways :—

(1). **नमयति इति नमः** making others submit (2) **नमति इतिनमः** making salutation to. These two methods of derivation cover all the above meanings. Now let us see how these meanings can serve the purpose of solving the Rudra problem. All the above meanings of " Namah " express the following senses :—

नमनं (1) Salutation...honour or obeisance to the honourable.

अन्नं (2) Food—food for the workers.

वज्रं, दण्डः (3) A weapon—dreadful means of threat or punishment to the criminals.

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दानं (4) A gift—donation to deserving persons

यज्ञः (5) A sacrifice—self-sacrifice for the community.

For the sake of verification of these meaninge, let us take some sentences from the Rudra hymn and carefully see if these meanings fit there appropriatly.

(1) नमनं। Salutation.

I. नमो मंत्रिणे।—Salutation to the minister.

II. नमः सभाभ्यः।—High respects paid to the congresses

III. सभापतिभ्यो नमः।—Honour done to the presidents of the congresses.

(2) Food—अन्नं,]

IV. क्षतृभ्यो नमः।—Food or wages for carpenters

V. नमः कुलालेभ्यः।—Food for potters.

VI. परिचराय नमः। —Food for servants.

(3). A weapon,—वज्रं दण्डः।

VII. वंचते नमः।—Punishment for cheats.

VIII. तस्कराणां पतये नमः।—Imprisonment for the leader of thieves,

IX. स्तायूनां पतये नमः। ...Chastisement for the leader of robbers.

X. लोप्याय नमः। ...A threat for those who transgress the rulers.

(4) Reward, दानं।

XI. नमः सेनाभ्यः। —A gift for the soldiers.

XII. सेनानिभ्यो नमः। —A reward for the leaders of the army.

XIII. क्षेत्राणां पतये —A present for them who protect the

(5) Sacrifice, नमः।

XIV. नमो गणेभ्यः।...A sacrifice for the community,

XV. नमो व्रातेभ्यः।...A self-sacrifice for corporation,

XVI. गृत्सेभ्यो नमः।...A sacrifice for the learned,

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In this way we can satisfactorily interpret the word "Namah," with all the constructive Rudras. Some learned scholars may differ in using a particular meaning here and there, but the way in which these groups are arranged will, it is hoped, meet their approval as this method alone satisfactorily explains these otherwise inexplicable passages in the Rudra hymn. Now see the current translations, for cmparison with my interpretation :—

Homage to the cheat, to the arch-deceiver, to the Lord of stealers homage ! !.....to the Lord of robbers homage !...to the Lord of plunderers homage ! (Griffiths Yajura Neda 16-21).

Homage to the robbers and to the sages alike ! Such renderings are not merely inconsistent but are simply meaningless and irrational. Every interpretation must be consistent with general teachings of Veda. When one Mantra of Rudra hymn advises the direct expulsion of criminals from the community, how can another passage of the same Rudra hymn enjoin homage to robbers, cheats &c ? I think the translator is bound to make his translation thoroughly consistent with the general drift of the original.

So far we have studied the names that give the idea of Rudras in human kingdom, and now we must see if there are Rudras in other animal kingdoms also.

VII. Rudras among the lower animals.

The following Rudras belong to this class :—अश्वः a horse, श्वा a dog, गोष्ठ्यः cattle, शीभ्यः a bull, गेह्यः domestic animals, किरिकः a hog, तल्प्यः a bug, flea, &c, गह्वरेष्ठ्यः lion, tiger, &c.

Some of these animals give pleasure, such as अश्वः, श्वा गोष्ठ्यः Others give trouble, such as किरिकः, गह्वरेष्ठ्यः, तल्प्यः, &c. The same animals may give pleasure to some

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and trouble to others, as a dog, for instance, gives pleasure to a hunter and pain to the deer to be hunted.

One must see the use of the word "Namah" here with careful attention to ascertain the real meaning of it.

VIII. Rudra, the disease Producer.

Among non-human Rudra class we find some Rudras that spread diseases, entering into food, water, and air and affecting them by their presence. For this idea see the following Mantra :—

ये अन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान्॥ (यजु० १६ । ६२)

" Those who enter into food and drinking water and attack men with different diseases, if men were to eat that food or drink that water." (*Yajur-Veda*, 16 62).

This Mantra is very clear and requires no more explanation as it speaks for itself. The word in the Mantra clearly shows that these disease-producing Rudras are many. As they enter into food and water, and as they are eaten with food and drunk with water, they must be so minute that they cannot be detected by the eaters and drinkers. These disease-producing Rudras are innumerable as says another Mantra :—

असंख्याताः सहस्राणि ये रुद्रा अधिभूम्याम्॥ (यजु०७६।५४)

"Innumerable thousands are these Rudras on this earth."

(Yajur-Veda, 16-54)

And as many are in the atmosphere and as many in the third region. They are innumerable, none can count them.

We have so far formed acquaintance with all sorts, from a minister Rudra down to the disease producing minutest Rudras, and have got some definite idea about the Rudra deity. Now is the time to see if there is any higher idea about this Rudra.

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IX. Rudra the God.

Having done with the innumerable Rudras, we now come to this "One and without a second" Rudra. The attributes of this 'one Rudra' are as follows :—

विरूपः Formless, **विश्वरूपः** omnipresent, **शिवः** blissful, **शंभुः शंकरः, मयोभुः** giver of happiness, **सुमंगलः** auspicious, **भुवं-तिः** the creator, **भुवस्यहेतिः** light of the world, **भगवान्** the illustrious, **शवः** destroyer, **भवः** self-existent, &c. All these terms show that this class of Rudra names alludes to nothing but the "All pervading God Himself". It is about this supreme Being that the Shwetashwatara Upanishad says :—

एको रुद्रो न द्वितीयाय तस्थुर्य इमांल्लोकानीशत ईशनीभिः ।
प्रत्यङ् जनास्तिष्ठति संचुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥
(श्वेताश्वतर उ० ३ । २)

"The One Rudra, who rules over these worlds by His power, never waits for any other's assistance, the Preserver, having created all the worlds, abides in men severally, and absorbs them at the time of destruction."

(Shweta, Upa. 2)

This shows that the word Rudra means here the One Almighty, the One Creator. Preserver and Destroyer of this universe. But most of the learned scholars think that this Upaniahad is of uncertain date and, therefore, cannot be taken ihto consideration. Whatever may be its date, it is quite clear that at the time of this Upanishad the word Rudra had this meaning. Let us now see if we can find some trace of this idea in the Veda itself. Mark the Oneness of the Supreme Being in the following Rudra Mantra :—

सोऽर्यमा स वरुणः स रुद्रः स महादेवः ॥ ४ ॥ तमिदं निगतं सहः स एष एक एकवृदेक एव ॥ १२ ॥ (अथर्व० १३ । ४ । ४ । १२)

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" He is Varuna, Aryama, Rudra, Mahadewa. This conquering might is in him. He is the sole, the simple one, the one alone.

(Atharva Veda, 13-4-3-12).

"To what is one, sages give many names, they call it Agni, Yama, Matarishwan". (Rig-Veda 1-164-46). This is the spirit of this Atharva Mantra. The names may be many but the named is one.

Now see how His Omnipresence is expressed:—

यो अग्नौ रुद्रो यो अप्स्वन्तर्य ओषधीर्वीरुध आविवेश ॥ य इमा विश्वा भुवनानि चक्रुपे तस्मै रुद्राय नमोऽस्त्वग्नये ॥ (अथर्व० ७।८७।१)

"Our devotion be to that bright Rudra, who pervades the fire, water, herbs, and plants; and who has formed and fashioned all these worlds."

(Atha—7-87-1)

This Mantra clearly states that this is the Creator and pervader Rudra. Now the Fatherhood of Rudra:—

भुवनस्य पितरं गीर्भिराभी रुद्रं दिवा वर्धय रुद्रमक्तौ ॥ (ऋ० ६।४७।१०)
ईशानादस्य भुवनस्य भूरेर्नवाउ योषद्रुद्रादसुर्यम् ॥ (ऋ० २।३३।७)
तवचतस्रः प्रदिशस्तव द्यौस्तवेदमुर्वन्तरिक्षम् ॥ (अथर्व० ११।२।१०)

"We honour the Rudra, the Father of the universe, by day and night with these songs".

(Rig. 6-49-10).

"The strength of Godhead never departs from Rudra, who is the Sovereign of this mighty world". (Rig. 2-33-9).

"Thine are the four regions, thine are heaven and earth, thine is the mighty firmament in the midst". (Athar. 11-2-19)

See what the following Mantra says about his All-powerfullness :—

नवा उ ओजीयो रुद्र त्वदस्ति ॥ (ऋ० २।३३।१०)

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"O Rudra there is none mightier than thou".

(Rig. 2-33-10).

All these Mantras are very clear and they suggest that Rudra is the one Supreme Deity which is afterwards called "Atma".

With regard to these Mantras some learned scholars think that the Vedic Seers are in the habit of uttering such words without any deliberation. This statement requires proofs to support it. In fact we must take the words as they stand in the Mantra, and taking their fullest meaning and comparing similar internal expressions, must be ready to accept, without any prejudice, whatever ideas they may give.

Some say that in the Veda, Rudra is called the one Creator of this universe, and so are called Indra, Agni, Varuna and others; and therefore such statements cannot be considered as relevant. Let us think over this view. The above statements will prove the oneness of the Creator also. See for instance the following sentences:

"(1) Uluka is the author of Vaisheshika.

(2) Kanada is the author of Vaisheshika".

If Vaisheshika be the same, one might infer from the above statements that the two names are of one and the same author. So it is to be understood here :—

"(1) Rudra is the Creator of this universe,

(2) Indra is the Creator of this universe,

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(3) Agni is the Creator of this universe.

As the universe is one, the different names are of one and the same Creator; therefore it is said that "to what is One sages give many names". These different names are not meaningless terms, they are qualitatives names and therefore they are expressing different qualities of One Supreme Deity.

This does not prevent the words Rudra, Indra, Agni &c., from having their other meanings. Rudra means, therefore, the One Supreme Being as well as it means so many other things, some of which are given above. This is the Vedic idea of Rudra deity. Te illustrate this; let us imagine that there is such a deity as द्विजदेवता. "Duija Devata". According to the line of thought adopted in this article, "Dvija Devata" will include the following objects:—

"*Dvija Devata*"—(1) A Brahman, (2) a Kshattriya, (3) a Vaishya, (4) a tooth, (5) a bird, (6) a snake, (7) a fish, (8) and any others that are oviparous animals.

If a hymn be composed on this supposed new "Dvi-ja Devata" one would find praise for all or most of these objects, although there be no mutual connection between these things; but one must remember that there is at least the one common idea of (द्वि-ज-त्व)"*twice-born-ness*" in all these above mentioned things. So in Rudra deity there is five fold Rudra-ness. In the Rudra hymn one finds mentioned "the Lord, a preacher, a minister, a doctor, a warrior, a merchant, a craftsman, a thief, a rogue, a horse, a dog, a tiger, a bug, a minute disease producing germ and so many such other things. It is not necessary that any connection or relation should exist between a minister and a bug, but still there is that subtle property or quality—Rudra-ness—common to the whole class, which justifies their inclusion in a common hymn under the common title of Rudra

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Devata. The following table will give a good idea about the Rudra Devata :—

Rudra Devata.

Constructive Rudras.		Destructive Rudras.
The One Rudra.	Innumerable Rudras.	Inumerable Rudras.
The Supreme being.	A preacher.	A murderer.
The One and without second.	A healer.	A thief.
The Formless.	A praiser.	A rogue.
The Omnipresent	A president.	A cheat.
Blissful.	A congress.	A robber.
The Creator.	A minister.	A hog.
The Light of the world.	A learned man,	A bug.
Self existant.	A teacher.	A tiger.
Unborn.	A hero.	A disease producing germ.
The Preserver.	A warrior.	
The Destroyer.	A merchant.	&c. &c. &c.
The Father.	A craftsman.	
&c. &c. &c.	A servant.	
	A horse.	
	A dog.	
	Cattle.	
	&c. &c. &c.	

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Such is the fundamental idea underlying every deity of Veda. Unless it is thoroughly and clearly understood, one cannot overcome the difficulty of interpreting, apparently complicated inconsistent or even contradictory, statements occuring in the Veda. The suggessions made here in connection with the study and interpretation of the Rudra deity, will, I hope, throw some light upon the otherwise inexplicable passages in the hymns of Rudra, and if understood clearly, will lead to a correct appreciation of the exact line of thinking, upon which the Vedic hymns are based.

ओ३म् Om, peace individually, (शान्तिः)
Om, peace social, (शान्तिः)
Om, peace cosmic, (शान्तिः)

—o—

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THE DOCTRINE OF RASA.

I

By K. Rama Pisharoty, M. A. (Hon.), Asst. in Languages, Raja's College, Ernakulam.

What is the soul or essence of poety? The answer to this question is one of vital importance in the science of sahitya, or literary criticism. In the history of English criticism this question was slow to come up and, even when it did come, it did not receive that amount of attention which the subject deserved. But such was not the case in India, the cradle land of speculation and philosophy. This science they have early enough taken up for consideration and the earliest author to handle the subject in a systematic way was Bharatha. He was followed by a host of eminent critics. These, one and all of them, have taken care to investigate thoroughly and answer this question. Naturally enough there are differences of opinion on minute details, but, as to the life of poety, they have only one answer to give. Rasa they say, is the life and soul of poetry. That this is so is abundantly clear from the definition of poetry which the Indian critics give. It is this that makes a work 'literaturesque'. And this is present in all the works of all the master posts of the world. It is at once the cause and effect of poetry. It is by this and this alone that the poetic body can be informed with significance and rational life.

Now what is meant by Rasa? Apart from the definitions which have been apparelled in the garb of transcendentalism, we understand by Rasa the supreme pleasure that mortals can ever hope to enjoy in this physical world, that pleasure which is 'at once the most pure, the most elevating, and the most intense', we shall in what follows consider it from a technical point of view.

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The whole theory of Rasa centres round a particular sutra of Bharatha—'विभावानुभाव- व्यभिचारि संयोगाद्रस निष्पत्तिः इति This sutra has been variously interpreted according as the critic belonged to this or that school of philosophy. Owing to this difference the sutra has given rise to four theories of Rasa. Bhatta-Lollata interpreted it from the Mimansaka standard. Sri Sankuka's interpretation embodies the Nayyayika's view. Bhatta Nayyaka's represents the Sankhya view. The brilliant exposition of Abhinava Gupta follows the Alankarika tradition. We shall now set them forth in their order.

According to the Mimansaka view, there are in no certain permanent emotions when any one of these is 'generated', 'cognised' and 'consummated', then we have Rasa. Thus for instance, the emotion Rati, when it undergoes this treble process, becomes transformed into Rasa: These various Rasas are directly connected with the original heroes, as Rama, etc, but yet are recognised to exist in the actor because of their clever imitation or to quote the author's own words. तद्रूपान, संथानात् नतैकेपि प्रतीयमानो रसः' This प्रातीति constitutes Rasa.

Thus the Mimansaka School assumes the Rati to exist in the actor. The recognition of this assumption is Rasa. But there is no sensing of the Rasa and Sri Sankuka proceeds to remove this fault. According to him then the emotions are inferred to exist in the actor though not directly existing in him—because of his clever acting. This inferred emotion, full of innate charm and beauty, is sensed by the audience. This finally develops into Rasa. In other words, we have here a sensing of the inferred emotions and not of the emotion itself.

प्रत्यतमेव ज्ञानं चमत्कार जनकं नानुमित्यावि and hence Bhatta Nayaka interprets the sutra in his own way. Of the three, the

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original hero, the actor and the audience the Rati as such exists in neither the one nor the other. Indirectly and in a generalised form it exists in the audience. The emotion of the original, as seen imitated by the actor, touches up the individual Rati. This Rati is sensed and this sensing causes pleasure.

According to this view, we have in Rasa a recollection of a previous pleasure and this is different from actually enjoying it, however similar they may be. As a matter of fact the audience does experience or sense it and hence the Alankarika view, which was elaborately set forth by the great Abhinava Gupta Padacharya.

In Alankarika tradition maintains that the sensing of the Rati, which is manifested in the mind of the audience, constitutes the Rasa. To the Mimansaka Rasa is the knowledge of the Rati. To Sri Sankuka Rasa is but the inference of Rati; and to the Nayyayikas it is only the recollection of a previous Rati. Gupta differs from this last school in that the latter attributes sensedness to the emotion recollected, which is also a non-entity, while the former attributes it to the permanent emotion existing potentially in one and all of us mixed up with fancy and imagination. Now we shall proceed to a detailed consideration of this standard view.

There exists in every one of us the permanent emotions as constituted in our eager fancy and imagination. The sight of women, and their glances, the spring season and the moonlight, these in real life have awakened Rati in some men. They frequently are subjected to this and as frequently their souls were stirred by this emotion. Such men when they form the audience are affected by the acting and the same emotions are awakened. But with this difference; in real life they had some one object or personality on which they wove their dream of beauty. Here

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on the other hand, the original Rama is non-existent. The actors are only artificial. Consequently the emotions appear as freed from all gross elements. They are here universalised and they stand out clear and distinct in all their pristine purity and beauty, and these produce idealised pleasure, the same in quality and quantity as that produced in the contemplation of the Supreme Being. Hyperphysical in character, this pleasurable emotion produces a great outburst of feelings. Such is their power that they completely and liberally drown everything else. They kindle every tissue and fibre of the body, penetrating into the inmost recesses of the soul and finally stand out before the mind's eye in veritable form and shape. It is indeed a real mental storm which gives rise to an intensely pleasurable calm.

At this moment of supreme pleasure or bliss, the ensuants, the excitants and the accessories, none of these has separate and individual existence. We have here a chemical compound, the parts being well fused together. We relish only the combined whole. It is this unique and superphysical state that we term Rasa.

This Rasa is not an effect, nor a product, neither is it cognised nor inferred. It is something elicited or manifested, sensed and relished.

And this Rasa is sensed not by all but only by those who have again and again relished the gross or vulgar Rasa, of our everyday life. None else can experience this Rasa, this pleasurable vibration of the supernatural bliss. It is emphatically the loved and coveted possession of the "सहृदय" He alone has this 'beautific vision', a vision the like of which the yogins alone can enjoy.

Here it is as well to emphasise the strange coincidences that exist between Aristotle and Abhinava Gupta. Both

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are at one as to the nature, origin and development of this sensation, only Gupta is more transcendental. Both are at one in maintaining the unity and permanency of this Rasa and that in its final character it is only one and knows no difference, though its manifestation is due to different causes. What is more both are again at one in maintaining, that this Rasa can be relished and enjoyed not by all, not even by the scholar, but only by some, by the favoured few, who are in the Alunkarika world known as सहृदय

Of these four theories it goes without saying that the last is undoubtedly the best, and the most widely accepted. The objections that have been brought forward against the other theories, have no chance against this theory. The only striking thing about this theory is that it is enveloped in a garb of transcendentalism. And this is something that cannot but characterise its founder, for he was as deep a philosopher as he was an Alankarika. Of course, the raiment is but too fitting the body.

The psyehclogical basis of this pleasure is yet something that has not been sufficiently elaborated. It cannot surely be the admiration for the accuracy of imitation. Nor can it be due to the' appreciation of the poet's skill ; nor is it due to subject or language. At the same time it has all this. It has in it an element of admiration for appreciation of and pure pleasure in the art, the artist, and the subject he is working upon. It is an intimate mixture of all these, a chemical combination so to speak. Take but one aspect of it and it is a prosaic thing. But take all together—well it is something transcendentally poetical, worthy of the garb in which Gupta has dressed it.

And we may here in passing note the view of Mahima Bhatta. Naturally enough he too admits the superior

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nature of this pleasure, though not the transcendental element of it. But he strikingly differs from others in the process by which this is arrived at. He emphatically champions the inferential process. The cause of this pleasure is the intellectual labour required in arriving at the inference.

But it may be asked why the ordinary inference does not produce this pleasure for there is as here the same amount of intellectual labour. To this Mahima says वस्तु स्वभाव एवायं न पर्यनु योगपदवी मव तरति प्रामाणिका नाम इति'

This is, to some extent, begging the question. Hazlit is nearer the mark in saying that ordinary inference does 'convey no extraordinary impulse to the imagination' and does not admit of the 'wayward and violent movements either of the imagination or of the passions. From the tenor of his writing Mahima Bhatta seems to suggest another answer too. There is in poetic inference an element of curiosity. The satisfaction of this curiosity is not a necessity in trying to achieve this, our mind only indulges in a mental recreation which is a positive relief from our every day inference. This distinction may also account for the want of pleasure in ordinary cases.

—o—

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ON BEHOLDING A WOMAN WHIP A HORSE.

(By Shanta Devi.)

Oh ! Whipper-up of the tired beast ! You jaded one! How hardly shall you rest. Ever and ever on will you press your fatigued body, your failing brain, till faint and dead, unfed, unrested, and unloved they are buried, beneath the earth.

The sting of the whip's thong eats not into the side of the poor beast but into your poor brain, your poor heart discovering all her needs; her lack of faith, her joyless life. Love murdered.

Your tight mouth, your thin lips, your knife-edged nose with rasped-end proclaim your poverty : the dire want of deathless food : your need to receive the Waters of Life.

O separate not joy and life ! you only know death, you delight in death. See within yourself the counter-part of that nation which you would destroy. Whip not, whip not, whip not ! See you! The vision of the Spirit of Good is withheld from you. Is it not you who shut your eyes ? Modern Balaam, that you are.! You beat your body the humble in vain. She sees the vision and her progress is stayed before she delivers your person to destruction, with the wounds rankling in your soul. The distraught brain, neurasthenic, idle, plunges to find her good. Rest, tired one. Bow down your body to the lovely earth, seek the pure waters of forgiveness, know the Presence of good, feed on His Love ; drink and wash in His liquid life; let the God given energy enter.

Fear not ! Be Beliving, be loving, be free. What is the vision, that the ass, thy humble servant. Thy body sees ? What liked unto is the angel of God? A daisy, Aye, a rose; the watercress nestling in the stream, that

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the waters of life flow over and around. The daisy with golden eye and silvern edge trodden but ever resting and re-opening to the glory of a new day. The Rose out-breathing her sweet fragrance with gentle flowing grace; uncritical of another's, worth following each her own dharma, serving the Lord of all Life.

Shall not you have abundant Health? Each passing moment revivified and reviving all who look on you. Your fragrant grace, your sparkling purity, your innocence, Your simplicity with its wealth of gold and silver, your roseate beauty will spread in ever widening circles in and around all nations, all peoples enveloping them in perfect trust and kindliness.

"To thine ownself be true
And it must follow as the night the day.
Thou canst not be false to any man."
What greater Victory can you need?

—o—

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MAHARAJA SAWAI JAI SINGH AND HIS ASTRONOMICAL OBSERVATORIES.

(*By Principal Kanwar Sain, M. A., Bar-at-Law*).

Not long ago if one went to the Kutub from Delhi through Ajmere Gate *via* Safdar Jang's tomb, one used to notice not far from the road to the left a few thatched huts and a mound of dilapidated ruins from out of which only three prominent things : a triangular shaped wall, and two round pigeon holed walls used to attract one's curious interest. The first time that I went that way I was but a boy and when I was told that it was Jantar Mantar, the words conjured up before my mind's eye, uncanny old halls for a magician in which Black Art might have been practised. For is it not only by means of Jantar Mantar that the demons and ghosts and fairies are ruled. The buildings have since been repaired and possess more presentable appearance but the place is still commonly known as Jantar Mantar and unless you have with you an intelligent guide or a guide book, you may never know that it is an observatory; that walls are Astronomical Instruments or that Jantar Mantar is nothing but Jantara Mandir (house of instruments badly pronounced). You would be curious to ask who built this observatory ? Is it of any use? This evening I shall tell you something of the life work of the author of this observatory and show you some pictures of other similar and contemporary observatories which were built elsewhere and try to show the uses which some of the more important instruments may be put to.

Maharaja Sawai Jai Singh of the state of Amber and founder of the modern elegant city of Jaipur in Raj-

A lecture delivered at the Lecture Hall Central Museum Lahore and illustrated by Magic Lantern pictures, under the auspices of S. P. S. K. on the 16th January 1914.

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putana is one of those remarkable princes in the world who have also taken the lead in the domain of Science and Arts and thus gained for themselves a pominent and permanent place in the world's history.

Sawai Jai Singh belonged to the illustrious family of Kachhvaha Rajputs of Ajmer that race their descent from Raja Ram Chandra Ji and number among them renowned princes. Pachoon was a contemporary of Prithwi Raj and assisted him in his abduction of the Rani of Kanauj.

Appointed Governor of the territory about Peshawar he defeated Shahab-ud-Din Ghori and is said to have pursued him so far as Ghazni. Ram Singh was the first to accept the allegiance of the Moghals by making an alliance with Babar—this while more or less the sympathies of the other Rajput princes, especially Odaipur gave the successors on the Gaddi of Amber an increasing influence in the Delhi court and a splendid opportunity to strengthen and improve their own state. Raja Bhagwan Singh and his son Raja Man Singh acquired so much power and dignity in Akbar's Court that it is stated they excited the jealousy of all, including the great Emperor himself. Mirza Raja Jai Singh won a high distinction and estimation from Emperor Aurangzeb by having been instrumental in sending Sevaji to Delhi where he was put in confinement. This success turned Jai Singh's head and so proud did he become of his position that in his drinking, taking couple of tumblers in either hand, he would say, 'Both Delhi and Stara are in my hands." Then he would quaff the contents of the one and dash it to pieces and he used to say, "Here goes Satara (meaning Sevaji) and the other (meaning Aurangzeb) is in my right hand. I shall break it to pieces at my will and pleasure." The news of this reached the ears of the wary Aurangzeb. He at once set about encompassing.

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the removal of this insolent chief. The younger son of the Raja was made to commit patricide. The successors of Mirza Raja in turn had to suffer the penalty of his bragging bouts. Their mansabs were lowered.

Ram Singh II having been killed on expedition, his son Jai Singh II came to the Gaddi in 1694 A. D. while still at the tender age of 13. According to the custom he had to present himself at the Delhi court to receive the Mansab at the hands of the Emperor.

An interesting story is told of this interview. During the preparations all the Thakurs-Chief, Ministers and veterans who had seen the days of young Singh's ancestors were anxious lest the Emperor should on the slightest pretext take away or lower the mansab of Amber. They consequently began to tutor the young prince as to what replies he should make to the possible questions by the Emperor,. Jai Singh's native genius could not brook the insults of these glib gratuitous lessons and he promptly interpreted his self-styled tutors rather curtly thus "What if Emperor should ask none of these questions thought of by you?" This silenced them all. Jai Singh's mother however who happened to be there said mother be thy scapegoat." My Child : bearing in mind thy Guru and thy Lord, say whatever comes uppermost on the lips "The events at the court fully justified Jai Singh's impatience and showed that it was but the impatience of genius. As the handsome boy prince making obeisances was being led up to the august presence his predecessors' tumblers were ranking in the hearts of the emperor. And now seeing Jai Singh fully armed and equipped advancing towards the throne the Emperor's anger was roused. He jumped up and sternly said "Thy father and grandfather gave me lot of trouble and proved traitors to me. What should I do with thee

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" Unmoved and with a dignified mien the younger prince made the usual presents (nazar) in the proper form, one palm resting on the other. A moment and the flush of anger was over. There were the outstretched hands of the fief ; awaiting the touch of the liege; lord the emperor; by way of acceptance. By a sudden impulse the emperor, instead of touching the palms, caught hold of the prince's hands and addressed him in a tone in which there was so much irony as grim humour. " Now then what use is it all yours arms ? What can you do with them now?" Looking up towards the Emperor with perfect composure he made the following reply. "May it please the protector of the world : at the time of marriage only one hand of the bride is held by the groom and for this he has to look after and protect her through her life. Now my hands : both of them have been taken in hand by your majesty, whom am I to fear now and what better weapons need I have ?" This reply which was made as much by the tongue as by the eloquent eyes nay by the whole frame of this gifted prince went straight to the heart of even the heartless Aurangzeb. So infinitely pleased was he at this that he at once drew Jai Singh up to a seat near to himself and cried and well said. " Your talents are a quarter more than your ancestors. Jai Singh: you are really Sawai Jai Singh. Let this be henceforth your title." This title has since been borne by all the Maharajas of Jaipur. He early displayed a talent for learning specially Mathematics, Astronomy: A science more popular among the Hindus particularly in Southern India. Ambitious from the first he won his spurs early. He came to know that Aurangzeb intended to demolish the temple of Govindji at Muthura. Forestalling the Emperor he made a dash to rescue the idol. This he conducted in triumph and installed in his palace which may be still seen there. When Jai Singh was still about 20,

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he heard that Aurangzeb was dead in the wars and turmoils that followed, he hastened to take active part and displayed talents of no mean order. It is noteworthy that in spite of the vicissitudes to which the Delhi Emperors had been subjected he remianed faithful to the throne of Delhi. He soon realized, however, that the downfall of the Moghal Empire was inevitable and although he continued to accept the favour, he refrained from meddling with the Delhi politics and threw himself heart and soul, beautifying his capital, his state, improving his administration and above all completing his astronomical works; tables; almanacs and observatories.

Successful in his military exploits not many, he performed a Yajna in the place still marked as Yagiashala, wished to rival the Emperor's court by building at Amber palaces which in beauty of design and fineness of execution and conception excel many a familiar edifice in Rajputana. Finding however the hills of Ambar too rugged and narrow for his ambition he laid the foundation of the elegant city of Jaipur on the plains beneath. In this he took the advice of one Vidya Dhar: an Engineer astronomer hailing from Bengal.

Jai Singh is credited with having written some works on Hindu History, and Hindu Law but these works have not so far seen the light of the day.

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AMERICAN HELP FOR INDIAN STUDENTS.

(By Professor Sudhindra Bose, M.A., Ph. D.)

An Indian student planning to enter a college in America has many questions to ask. He wants to know : What university shall I choose for my education ? How many years will it take me to get my degree ? Where shall I find suitable accomodation ? These and many other questions which confront a prospective student, are cheerfully answered by the Hindusthan Association of America.

The Association is a voluntary organization with branches at most of the leading centres of education in America. The President of the society, who has an intimate knowledge of the conditions of life in different parts of the Republic, conducts an unofficial bureau of information. He, with the assistance of other officers, makes it his business to collect data from various colleges and universities concerning their educational facilities. And when a student applies for advice or information, the President helps him the best he knows how.

A notable instance of the desire of the Association to render efficient service to Indian students is seen in the founding of a Loan Fund. Since the resources of a student may sometimes run short towards the end of the college year, or his allowances may fail to reach him from home in time, the society tries to tide him over a hard period by a little advance of money. For lack of proper financial support this phase of the work, however, is not so well developed as it might be.

No one need imagine from this that the Hindusthan Association is a charitable organization engaged in giving away money to needy people. It has no money to give,

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although it has some to loan. The Association is only prepared to furnish gratis all the information that *bona fide* students in India may desire. The cost of living is now so high in the United States that no one should think of coming here without a steady allowance from home of, at least, a hundred rupees a month. The days when a student could earn his way through college are gone Under the new Immigration Laws, no student from India will be allowed to land in America who has not a visible source of income from Hindusthan.

It may be mentioned in parenthesis that the Association is most emphatically an educational, not a political, organization whatsoever. From my personal knowledge of the workings of the Association as its first *ex* President, I can affirm with utmost certainty that the ends and objects of the leaders of the movement are simply and solely to look after the interests of the Indian students, and that the Hindusthan Association with its score or more of branches is strictly a non-sectarian, non-partisan, and non-political body.

The Association is not only promoting the educational interests of Indian students in the United States, but it is doing a splendid missionary work in fostering cordial relations between America and India. To this end, the local chapters give public programmes and enlighten American audiences on the present-day conditions in Hindusthan. Sometimes, the representatives of the Association visit other clubs and societies, and discuss Indian culture and civilization from the angle of an Indian. Moreover, the central organization of the society, which has its own printing plant, publishes a monthly periodical called *The Hindusthanee Student*. Just now the enterprising editor of *The Student*, A. C. Chakravarty, has published a useful pamphlet known as "Education

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in the United States of America". It gives valuable information on such subjects as American system of education, the best way to come to America, cost of living, leading American colleges and universities medical education, dress and equipment, and other related topics. The book can be had from the editor of *The Student*, Urbana, Illinois, for Rs. 0-2 8. Publications, such as these, help to interpret India to America and America to India. They inevitably tend to roll away misunderstandings, and pave the way to mutual appreciation of Indian and American life.

Perhaps the greatest single achievement of the Association was the International Hindustbanee Students' Convention held under the auspices of the Panama-Pacific International Exposition in San Francisco, 1915. The Convention, which had a three-day session, met right in the famous Festival Hall of the Exposition. It is also a matter of patriotic pride to note that the Hindusthan Association was instrumental in securing an Indian booth in the Palace of Varied Industries on the Exposition grounds. Here were exhibited works of high-class Indian arts and industries. Never before in the history of international expositions had Hindusthan taken such an independent part among the nations of the world. To be sure, India had some share in the World's Fairs at Paris and at St. Louis; but on those occasions India was not represented by the Indians and for the Indians. India was made to appear as a tail to somebody elese's dog. In the Panama-Pacific Exposition India appeared on her own account. And as a fitting recognition of the role played in this great festival of nations, the Hindusthan Association was presented by the Panama-Pacific Intenational Exposition with a commemorative bronze medal. Indians in America can now lift their heads high in pride and greet the world as men.

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Such, in brief, are some of the activities of the Hindusthan Association. It is now peculiarly fortunate in having Doctor Rafi-ud-Din Ahmed as its President. Doctor Ahmed, who is employed in the responsible position of a dentist in the Forsyth Dental Infirmary of Boston, is a tireless worker for the welfare of Indians in America. He places the services of the Association unreservedly at the disposal of those who may need them. They are yours for the mere asking. "The Hindusthan Association", said President Ahmed to me the other day, "is simply another phase of the cosmopolitan instinct of the Indian students. They look upon the whole world as a granary of knowledge to be ransacked in order to usher in the India of to-morrow. To accomplish this we need the active help of our people at home. Send out students, more students, and yet more students; there is room for them all in American universities".

—o—

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The Gurukula Samachar.

Motto I.—By force of *Brahmcharya* alone hove sages conpuered death—*The Veda.*

Motto II.—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Gurukula Anniversary.

The proceedings of the Gurukula Anniversary commenced on the 2nd April with a Havan at 7 P. M. The Havan was followed by a sitting of the Sahitya Parishad. First of all Swami Shraddhanand with his characteristic eloquence explained the objects and purposes of the Sahitya Parishad, regretted the decline in its activities and exhorted the members to resume work enthusiastically for the fulfilment of the patriotic and literary aims of the Parishad. Pandit Yogendra Nath Professor of Sanskrit Philosophy was then elected President and Brahmachari Bhimsen read a paper in Sanskrit on the Upanishads. Other Brahmacharis criticised and discussed the paper. Professors and teachers also took part in the debate. The proceedings were throughout carried on in Sanskrit. Though the language was unintelligible to the audience, yet the peculiarly euphonious Sanskrit syllables flowing in rhythmic succession and the fluency displayed by the speakers held the audience spellbound. The first sitting came to a close at about half past ten.

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The Second Sitting.

The proceedings recommenced at 2 P. M. After a few melodious Bhajans which received the tribute of hearty cheers from all parts of the Pandal, Pandit Satyabrat, a graduate of the Gurukula University who is working as Professor of Sanskrit literature in Raja Ram College Kolhapur, delivered a lecture. The following is a concise summary of his lecture :—

If we want to uplift a nation we should improve its institutions. The betterment of the system of education in India is an essential condition of national rejuvenation. Our students are lacking in originality and thoroughness. The defects point to some radical error inour system of education. One of the most glaring drawbacks of the system is that the medium of instruction is a foreign tongue. Latin was the medium of instruction in Europe for a long time. And no progress worth the name was made during that period. The case of Japan and other countries irresistibly leads to the same inference Greater attention should be paid to Sanskrit than to English literature. Macaulay appraised the whole of Sanskrit literature as worthless in comparison with a single shelf in any English library of his time. But he was totally mistaken. Max Muller speaks very highly of Sanskrit. It is the mother of all Aryan and Dravidian languages. More books are published annually in Sanskrit than in the admittedly living vernaculars of India. Herbert Spencer's test of a highly evolved language is the presence and number of monosyllabic words in it. Judging by this criterion Sanskrit is the most highly evolved language ; for even the letters of this language have meanings. The object of modern English education is to create a class of interpreters between the rulers and the ruled and to procure clerks Indian in blood but English in tastes, morals, opinions and ideas. We

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have forgotton our priceless indigenous literature and are well versed in Milton and Shakespeare. We have become intellectual slaves. It is imperatively necessary, therefore, that we should make radical changes in our schools.

A debate on the advisability or otherwise of machinery in India followed. Brahmacharis, Professors and some of the ablest of other speakers took part. Brahmachari Satya Deva, Brahmachari Janamigaya, Brahmachari Ram Gopal, Pandit Jay Chandra and Pandit Indra constituted the positive party ; and Brahmachari Dina Nath, Brahmachari Dharm Deva, Brahmachari Vanshi Dhar and professor Ram Deva were principal speakers of the negative party. The main arguments advanced by the former, may be summarised thus :—

Machinery economizes time and labour, annihilates time and distance and renders communication easy and effective. Our ancient Indian civilization was characterised by the use of machinery. The Vedas and the Shastras strongly recommend the use of machinery. Without the aid of machinery we cannot manufacture even the indispensable things of daily use such as matches, needles etc. Large scale production is impossible without machinery. The evils generally attributed to the use of machinery are really the result of its abuse.

The other party brought forward the following arguments to bolster up their contention :—

The use of machinery has banished peace from Europe. It throws large numbers of people out of employment. The rich grow richer and the poor poorer. It leads to the factory system wherein workmen and workwomen come promiscuously together and deplorable immorality is the result. Workmen have to remain pent up in ill-ventilated rooms emitting asphyxiating odours for many

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hours during the day. Consequently their health deteriorates. They have to indulge in the use of some stimulant in order to revive their drooping physiques and spirits after each day's hard labour. Food and clothing are the most claiment needs of mankind. Machinery was not employed for these two purposes in ancient India. The Vedas too do not sanction its use for these purposes. It may have been emplyed for purposes of war and there its use is legitimate, for the less the number of men employed for warlike purposes the better would it be, and the more effective the engines of destruction employed, the sooner will it come to an end.

The debate lasted for about 3 hours. The audience listened with rapt attention. Each speaker as he spoke swayed the audience for the time being and carried it with him. The delivery and eloquence of the Brahmacharis elicited applause. The proceedings began again at half past seven and after Bhajans Swami Swatantranand delivered a lecture. He emphasized the necessity of performing Havan regularly and tried to prove on the authority of precedents and quotations from the Shastras that those who could not afford to use ghee for purposes of Havan in these days of high prices might use oil instead

In the Morning.

On the 3rd April in the morning after Bhajans, Pandit Indra, Vidya Vachaspati, delivered a very interesting lecture. The following is a very brief summary of his speech :—

Mankind has three kinds of needs, *i e.*, physical, mental and spiritual. It is the function of a perfect religion to fulfil all these needs. The founders of different religions intended them to be comprehensive enough to embrace all these needs. So a religion must solve all the problems and difficulties of life. Now-a days men of religion if they cannot cope with a situation hold it to

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be outside the pale of religions. Such is not the case with the Vedic religion. It deals with all problems and suggests a way out of all difficulties. Those who hold that the Arya Samaj has no connection with politics are mistaken. Politics dealing as it does with problems on the right solution of which the welfare of mankind depends falls within the pale of the Vedic religion which is the only perfect religion in the world. Arya Samajis should be able to propound Vedic politic principles although they do not take part in politics. True religion finds expression in character. True devotion consists in serving mankind. In its infancy Arya Samaj had the characteristic activity of childhood It achieved triumphs because others were unprepared to stand against it. Therefore it soon found favour in the eyes of all. Now it is passing through a state of adolescence; people therefore judge it by quite a different standard. Other religions also have armed themselves sufficiently against its attacks. The Arya Samaj must therefore fight with newer and more improved weapons. It must impose on itself a severer discipline and must try to possess greater attractions and fascinations in order that it may fulfil its aim of being a Universal Religion.

Sanatak Jay Deva spoke next. He laid emphasis on the need of removing all artificial ways of living. He dwelt at length on the advantages of a return to nature. He explained the usefulness of walking barefooted and sleeping on the ground. He made his lecture convincing by means, of homely examples and quotations from well known authors. Pandit Purna Nand was the next to speak. He expounded in a very lucid manner an ideal Vedic life.

The proceedings commenced again at 2 P. M. After Bhajans Professor Chhedi Lal, M. A., Bar-at-law, Professor of Economics here delivered a highly instructive and

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highly original speech. He supported what he said by means of facts and figures and carried conviction to the hearts of the people. The following is very briefly the substance of what he said :—

There is a very intimate relation between religion and politics. Social condition has always been the index of the excellence of a religion. This finds ample corroboration in the various social states accompanying the progress the decline and the revival of Christianity and Muhammadanism. The state of society was deplorable before the time of Swami Dayanand. Dayanand and the Arya Samaj have rejuvenated social life, eradicated pernicious influences and cut at the root of evils that were eating into the vitals of society. Swami Dayanand's chief mission was to liberate the people from all sorts of galling restraints and fetters. He preached that institutions that had ever been accepted on authority should be justified at the bar of individual reason. He chose the Vedas as the ultimate authority for three reasons. First because reason if solely depended on could lead astray, secondly because they alone could impart the necessary vitality to the nation after a continued slavery of 1,800 years, and thirdly because the teachings of the Vedas alone could appeal to reason, and stand the test of reason. Swami Dayanand in his *Satyarthprakash* gave the most effectual solutions of the problems that are to-day puzzling the most renowned heads of Europe and America.

Statesmen now a days find fault both witk with the monarchical and republican systems of government and for obvious reason. But Swami Dayanand's suggestion meets all objections. He suggests that a ruler should be chosen for life. He further suggests the formation of three advisory councils to assist the king. The principle of Self-Determination, the idea of a League of Nations and the

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principal that good government is no substitute for self-government ; these are held to be the marvellous achievements of modern statesmanship. But Swami Dayanand laid down all these principles as clearly as anything in his Satyarthprakash several years before anybody in Europe or America ever thought of them.

After this Pandit Nand Kishore Sanatak, Professor of Sanskrit literature Ram Jas College Delhi, read a paper in Hindi on the Vedic ideal of marriage. He compared the ideals of marriage cherished by different societies and communities of the world with the Vedic ideal and brought home to the audience that the latter was the best. He based the claim of the Vedic marriages to superiority on the following grounds :—

The Vedas prohibit marriages between blood relations. The Vedas enjoin strict monogamy and do not sanction divorce. The bride and the bridegroom are allowed liberty of choice but their choice is subject to the consent of parents who are commanded by the Vedas to permit marriages only between persons of similar tastes, inclinations, temperaments, habits and attainments. The paper was discussed and criticised by Brahmacharis, Professors and others interested in the subject. A debate was carried on for about two hours.

The interest of the audience was aroused to the highest pitch of intensity. All listened with bated breaths as it were. In the evening a hockey match was played between the Gurukula team and the Sanataks in which the latter got the worst of it. The strength and agility of the Brahmacharis and the muscularity and elasticity of their bodies produced a great impression. At night Swami Satyanand entertained the audience with his sweet, persuasive and charming eloquence. He expatiated at full length on the miracles worked by sacrifice in the history of the world.

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The 4th of April was the Convocation Day. At 7 A.M., the Brahmacharis and the Professors clad in yellow and the Sanataks clad in their academic costumes came to the Pandal, the band playing in front. A Havan was perfomed and then Degrees were conferred on seven Brahmacharis who completed their course. The names of the Brahmacharis are as follows :—

Shanti Swarup, Mahanand, Dinanath, Vasudeva, Satya Deva, Mahamuni, Rajendra Bal. Gold medals were awarded to four of them for having passed with distinction and for having stood first in various subjects. Brahmachari Mahananda stood first in total and got a gold medal. Brahmachari Satya Deva got two gold medals for standing first in Vedic Sahitya and Economics. Brahmachari Shanti Swarup obtained a gold medal for standing first in Sanskrit literature. Brahmachari Mahamuni received a gold medal for standing first in chemistry. Brahmachari Pradyumna got three gold medals for standing first in the aggregate, Sanskrit literature and Dharm Shiksha in the Adhikari Examination After the Degrees had been conferrred, Swami Shraddhanand addressed the new Sanataks in the most pathetic and most edifying words available in the Hindi language. His speech was calculated to imbue the diffident hearts of the new Sanataks with self-confidence and a peculiar enthusiasm to grapple with the struggles of the new sphere on which they were about to enter. The following is a brief summary of his address:—" You are going to enter upon a new sphere. All the discipline you have undergone and all that you acquired was a preparation for this day. Never deviate from the path of Truth in life. In the midst of trials and temptations, caprices of fortune and vicissitudes of life, cling fast to the rock of Truth. Never neglect your Swadhaya or studies, however circumstanced you may be. Never do any thing that may

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reflect discredit on your Gurukula. Never be idle. If you ever do anything unworthy of yourself and your institution, my heart would be pained wherever you may be for these are mysterious inscrutable bonds of sympathy between you and me. Receive all the good traits that you find in your teachers and reject bad ones. Aim at high ideal so that you may not fall. Go out and fight like heroes the battle of life. If you acquire wealth and fame, I will not be satisfied ; but I will be glad if you become men of character."

Pandit Satyabrat then welcomed the new Sanataks on behalf of the old Sanataks, and Swami Satyanand delivered an Updesh to the new graduates. Then Brahmachari Rajendra Bal in a few well chosen words thanked all people on behalf of the new Sanataks for having been so sympathetic and considerate towards them till then and expressed the hope that they (the people) would continue to patronise them in life also as they had done during their stay at the Gurukula. The scene was marked by great pathos and solemnity. What a strange contrast did it present to the dull insipid lifeless routine gone through in Universities on Convocations Days. All were sincerely affected. The Brahmacharis who had come as children and had grown up into educated youths. Hitherto they had been protected from all evil influences. Their actions were judged leniently and considerately. People were their friends and patrons. But they were going to enter upon a career where they would have to bare their breasts to the storms of life, their deeds would be judged uncharitably and people would be their rivals. The occasion was one of unique significance and the scene was perfectly in keeping with its gravity. At 2 P. M after Bhajans, Professor Ram Deva, lately Acharya, Gurukula Kangri, delivered a highly instructive and impressive lecture with his characteristic eloquence, force

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and persuasiveness. He made out the clearest possible case for the Gurukula. He irresistibly brought home to the audience the extremely defective nature of the University system of education. The following is an extremely brief summary of his lecture.

Education cannot be sound as long as the medium of instruction is a foreign tongue. No university system ever since its creation. It is practically at a stand still. Indian brain is in no way inferior to the European brain. Indians stand first at Cambridge and Oxford, while foreign scholars of Sanskrit can not favourably be compared with Indian Pandits. The well-known Professor Macdonnell in writing a letter to an Indian Pandit made quite a number of mistakes in spelling and Grammar. We should not always be taking from others. We should give also, otherwise we can not maintain our respect as a nation. It is deplorable that we read Sanskrit books through English translations. But translations can never embody all that the original contains The epithet philosopher was denied to Herbert Spencer because he had not read Greek and was therefore held to be unable to appreciate and understand Greek Philosophy. Indian arts and Sciences are admitted even by Europeans to be superior to those of the West. Allopathy has borrowed 250 prescriptions from Ayurvedic during the course of a few years. Emerson read Geeta everyday. Hindus were Spinozious before Spinoza and Darwinians before Darwin. Indians can appreciate indigenous literature well. No body can adequately understand a foreign literature. Literatures are built when a need is felt for them.

Swami Shradhanand then made an oration for about an hour. It is impossible to summarise or translate his speech without altogether marring its beauty. It was a piece

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of rhetoric that transcends reproduction. It was the most exquisite piece of literary workmanship of which the Hindi language is capable. It embodied the most soul-stirring sentiments. It sent thrills of ecstacy through the listeners. It fascinated and enraptured, exalted and edified, instructed and purified in a manner that those alone can appreciate who had the good luck to listen to him. The noblest ideas couched in the choicest words and presented in the most convincing way. It alone repaid the audience amply for the trouble, and expenses they had borne in coming over to the Gurukula. And from the Swami's lips the words prevailed with double sway. The tidal wave of his sincerity and selfless devotion to the cause of the country flowed into peoples' inward being and carried all before it. There was not a sound, not a motion. All looked as if they were figures cut in alabaster. A grand majestic commanding figure clad in the colours of purity with noble features and a clear winning voice with a career of unprecedented sublime sacrifice serving as a back ground, appealing from a religious platform to the most evalting sentiments. Was it not enough to transport anybody in imagination to the ancient times when India was at the zenith of its glory and a Sanyasi's word was law to everybody ? The speech suddenly came to end when everybody felt an irresistible desire that it should continue. Then contributions were collected which came to about sixty thousand rupees. At night the Brahmacharis entertained the people with feats of strength and skill which struck the latter with wonder and admiration. On the morning of the 5th April some papers on the Vedas were read. In the afternoon Dr. Keshav Deva Shastri gave a lecture. He emphasized the need of personal purity as an essential condition of national amelioration. He laid stress on Brahmacharya. He corroborated his assertions by means of the most convincing evidence and the most cogent arguments. Everybody

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began to feel while he was speaking that purity was a prime necessity. At night a musical concert was held. On the morning of the 6th a Havan was performed and the Jalsa came to a close. The Jalsa was an unalloyed success this year. This was due mainly to the untiring zeal and energy of Swami Shradhanand. He was here, there and everywhere looking to the minutest details and controlling and regulating everything himself. The number of people who attended the Jalsa this year was no less than 8 thousand men and women.

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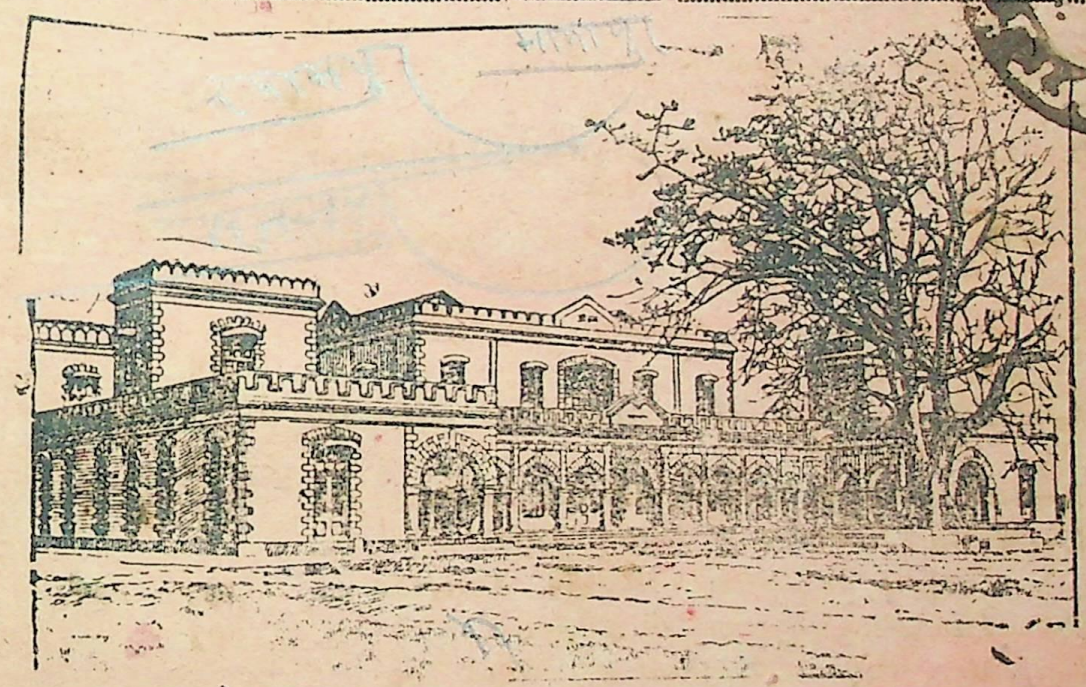
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Professor RAMA DEVA, B.A., M.R.A.S.

MAY 1920; JESHTH 1977.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of he country. *The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review,*

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Table of Contents.

JESHTH 1977.

PAGES.

I.—*To the All-Bright*—By Madam Elizabeth Arnold 329

II.—*Vedic Eugenics*—By Dr. Ramji Narain, D. Sc. 331

III.—*European Thinkers on Oriental Subjects*—By Thakur Chhedi Lal, M.A. (Oxon), Bar-at-Law 336

IV.—*Unity*—By "Atma" 341

V.—*The Arya Samaj and the present political awakening*—By Pt. Brij Nath Mithal, B. Sc., L L.B. 341

VI.—*Bolshevism*—By Dr. Biswa Nath Mukerjee, L. M. S.... 350

VII.—*Savitri, a dramatic poem in 5 acts.*—By Miss Albers 357

VIII.—*The Doctrine of Rasa*—By Professor K. Rama Pishorati, M.A. 362

IX.—*Manorama or the New Woman Redeemed, a serial story*—By 'Kaushala' ... 364

X.—*The Vedas and modern problems*—By Nigamananda 376

XI.—*Glimpses into India's Industrial past*—By 'Historiws' 384

XII.—*Reviews and Notices*—By the Editor ... 387

XIII.—*Many Thoughts of Many Minds* ...

(*a*). *Decline of Christianity in America* ... 390

(*b*). *The Rise of prices in England* ... 392

(*c*). *Mr. Haq on animal diet and cow protection* 393

(*d*). *The psychology of Leadership* ... 398

XIV —*Editorial Reflections* Sir William Archer and the Arya Samaj 400

XV—*Gurukula Samachar.* ... ...

XVI.—*Advertisements.*

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THE VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine knowle lge is the highest and the noblest."—**Manu.**

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"TO THE ALL-BRIGHT."

O Star of Love, up there for me,
That I by Thee consoled may be !
D st beckon gently all the while,
From me the lone.ness to beguile !

O teach me e'er to look ABOVE,
And in my heart keep naught but love ;
For only when we gaze BELOW,
So shadows dim thy patient glow.

So blind are we to look about,
And seek on every side WITHOUT !
Whilst all the time thou waitest there,
In thy transcendent beauty fair !

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O grant me nearness, grant, me grace,
My soul it hungers for Thy face !
I love but Thee and want Thee so :—
Who knowest all, this too dost know.

I feel thy very Presence here !
I worship, and I have no fear !
For Thou art mine and liveth there !
In all thy wondrous glory rare !

O keep me close by day and night
And let me live within Thy Sight.
Tis in Thy arms I fain would rest,
Like yonder bird within its nest.

But not like him I'ld fly away !
For *ever* in thy arms I'ld stay !
Yet art the ALL, Transcendent One !
What e'er Thy Will, it shall be done !

ELIZABETH ARNOLD.

---o---

The brotherhood of humanity is not to be attained on lines of commercialism or through political enactments. It will only come to fruition through the spiritual realiation of the oneness of man with man, and the unity of all with the Universal Self.

SHRILEY.

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VEDIC EUGENICS.

(By Dr. Ramji Narayan D.Sc. Lyallpur).

इमा त्वमिन्द्रमीढ्वः सुपुत्रां सुभगां कृणु ।
दशास्यां पुत्राना धेहि पतिमेकादशं कृधि ॥

In the above Veda Mantra God ordains the husband and the wife to produce ten children and no more. According to the ancient Aryan division of a man's existence on this planet his life—which in normal average cases was 100 years—was divided into four main parts of 25 years each. After finishing the first 25 years as a Brahamchari a man was enjoined to enter Grihastha. We are not speaking of those who wanted and did remain Brahamcharies up to the age of 35 or 48, called आदित्य and वसू Brahamcharis but in the majority of cases a 25 years standard was truly fixed.

The Vedas permit only a healthy man and a healthy woman, fully educated and mutually fit for each other to unite themselves in holy wedlock *.

If 25 years be the time for which a loving pair, prior to their retirement for Banprastha, enjoy the sweet happiness of a Grihastha's life, then it means that there ought to be a difference of 2½ years between the birth of two successive children. Leaving nine months of gestation and nine to twelve months for weaning, the mother gets a period of about one year in which to prepare herself for entering again upon the performance of her supreme mission. Now it is a question which has troubled the mind of many people as to why this period be one year. Why it may not be six months or three months on the one hand and two, three, four or, even more

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* उप व एषे वन्द्येभिः शुषे. प्रयह्वो दिवश्चितयद्भिर्देवैः ।
उषासानक्ता विदुष व विश्वमाहा वहतो मर्त्याय यज्ञम् ॥
ऋ० मं० ५। सू० ४१। मं० ७॥

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years on the other. And the question seems to be a reasonable one. In the case of feeble and weak parents why should not the number of offspring be less than ten and on the other hand why may not the parents from vigorous stocks be allowed to propagate more than ten children. In answering questions of this kind it should not be forgotten that the general rules laid down are meant for the *average majority* of people. Well then you grant that the above quoted Vedic injunction can be stretched both ways, says the enquirer. No the Mantra does not say that *all* should produce ten children, but it does say that none should produce more than ten while it leaves the option for comparatively less fitted people, an option—which in their own interests they must regard as a command—to limit the number of their progeny in accordance with their capacity, it forbids even the strongest and the most favourably placed to go beyond the limit of ten.

It would be of interest to note what modern biological science has to say in this connection. While at present it gives no answer to the question *how*, it does answer the *why*. The only justification of marriage is love and the guarantee which the parents give—openly or tacitly—of producing children better than any one of them singally is

In the preservation and the enrichment of the race lies the Supreme Sanction, for the holy union of man and woman. Dr. Bell of America has for some years been a student of facts contained in the published geneology of the Hyde family, with special reference to the longevity of its members. We give below some of the conclusions which he arrives at as published in an eminently readable article under the heading 'Large families' in the Journal of Heredity for July 1917.

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In the forty-one cases set down as "only child" a majority (58·5 per cent.) died young. If the families containing only two children be added, it is found that no less than 47·6 per cent of the total (126) died before reaching maturity, and only 48 per cent lived to be over eighty.

There were 168 persons belonging to very large families containing thirteen or more children. No less than 40·4 percent of these persons died in childhood (under twenty) and 5·9 per cent lived to be over eighty.

It is evident that in this case both too few and too many brothers and sisters were unfavourable to survival.

The proportion who died young was least, and the proportion who lived to be old was greatest, whereas the persons belonged to families containing nine and ten children. There were 683 such persons; 32·8 per cent. of them died young, and this is the smallest proportion dying under twenty of any of the groups. On the other hand 9·7 per cent of these persons lived to be over eighty; and this is the largest proportion living to old age in any of the groups considered.

In short in proportion of children who lived to old age increased with the size of family up to ten children and beyond that it fell.

But if the analysis of the figures is carried a step farther, an even more striking result appears. The great difference between the families of various sizes is in the amount of child mortality. If this difference be eliminated, a family of ten children is no longer the most favourable one; the families of thirteen and more have just about as large a proportion of members living to an advanced age. The bigger the family the better off are its members, if survival beyond the age of twenty be the measurement, as in this case.

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It is evident, then, that the small families (though they are not very small, either, by present-day standards) make the poorest showing under all conditions; their members are handicapped at all ages. The larger families—those having about ten children—make the best showing, four of their members dying young and many living to old age. Children in the very largest families suffer from a high death rate when young, but once they reach maturity the members of these very large families not only suffer from no handicap, but they equal or excel all others in longevity.

The question of the effect of large families on the mother's health is too large to be discussed here, but it may be noted that in this case, too, the results depend largely on the kind of inheritence the mother has. Poweys' careful study of the admirable vital statistics of New South Wales shows that the longest lived women are those who have had from six to eight children. A large family, then, is apparently unfavourable to the mother's physique while a smaller family also goes with diminished vitality. This, of course, does not mean that a woman of deficient vigor could prolong her life by having seven children; it merely means that the women with the greatest inherent vigour tend to bear about that number of children, without suffering from any diminution in longevity.

On the basis of these facts the writer combats the view of those who hold that the possession of large families leads to the deterioration of the race in addition to impairing the health of the mother. Those who preach birth control are responsible for the gradual creation of the idea that large families are an evil. This idea is false and dangerous. For the sake of eugenics it is important that it be not spread. The size of the family must naturally be determined by many considera-

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tions besides eugenics. As far as eugenics alone is concerned, relatively large families, in the superior part of the population from the view point of the parent and the children and the race are in no way a handicap. In eugenically inferior parts of the population, the smaller the family the better for all concerned.

How beutifully the above quoted Vedic injunction is borne out by this study in the modern age. There is one thing however. According to the Vedas, giving birth to ten children should not have any deleterious effect on the mother's age and health. But here Dr. Powey shows that the bearing of children beyond six to eight shortens the mother's age. How to explain this difference. People, in the present age are not living in strict accordance with the laws of physiology, hygiene and morality. While this thing tells heavily on the health and strength, vigour and power of endurance and resistance of both men and women, the effects on woman's constitution are much more marked and serious, it being far more delicate of the two. Man may do certain things with impunity, which a woman can not do without serious risk to herself. They are so exquisitely sensitive and delicately organised that even a little divergence effects their mental and physical constitution enormously. Hence the supreme necessity—nay a divine command—that we should care more for the health and welfare of the girls than of the boys.

Let Indian beware.

How very necessary and important to undertake such kind of biological studies in India, with respect to Indian famlies ! How instructive they are.

Will some body turn his attention towards this side of the social problem ?

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EUROPEAN THINKERS ON ORIENTAL SUBJECTS.

(*By Thakur Chhedi Lal, M. A (Oxon) Bar-at-Law.*)

The current century is an era of transition and progress. Even the countries, proverbially stagnant are pervaded with this new spirit of change All deep-rooted conservatism is easily discarded without any ceremony and in the words of the poet everywhere old order is changing giving place to new! Even the long sleeping Orient, which the Europeans wanted us to believe as past all cure, has risen to its clarion call and we see Turkey, Persia China and India all vieing with one another to welcome the new spirit of the age. A great social and political upheaval has taken place in the bosom of each, which has shorn them of all their customs and beliefs which acted as a clog in their present march. With this new sense of awakening, a desire for fostering national self—respect is very keenly felt In order to inculcate national pride in people, even minor incidents of its history are emphasised and the slightest attempt on the part of any to thwart this is strongly resented. It is certain that in spite of all its shortcomings this spirit is surely to be welcomed specially among those people in whose ears it has constantly been dinned that they are inferior without any past worth being proud of. Similarly those whose interest it is to keep off such thoughts from the mind of the people whom they always want to keep in intellectual and moral thraldom, use all the resources at their command to prove that nothing but the relics of barbarism and primitive knowledge is found in their most cherished ideals. All their traditions are ransacked and all the solemnity which a well trained intellect can assume, is brought to bear on the discussion of these simply to prove that they are nothing but crude and inexplicable beliefs of a primitive people.

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In India also we can distinctly trace the currents of both aspects of this movement. Many Indian scholars are engaged in a serious study of our ancient art and literature. They affirm that in these we could easily discover some of the most advanced sociological and scientific discoveries of the modern times. Their versions if they be correct, as seems most probable from the marshalling of facts and cogent reasoning, are surely a matter of national pride. If once accepted they prove beyond a shadow of doubt that the ancient Indians had made great progress in science, in art and above all in other social sciences and, therefore, their descendants have every right to be reasonably proud of their ancestors. In this connection the names of scholars like Bajendranath Seal, Radhakumud Mukerjea, Narendranath Law, Majumdar and Radhakamal Mukerjea, are too well known to require any further mention. Indeed they have done much to redeem the lost faith of people in the past greatness of India. To oppose the views of these national scholars we have a mighty array of western writers most of whom, in spite of repeated pledges to be fair and impartial, are bent on proving that the Indo-Aryans were nothing but "hewers of wood and drawers of water." Either purposely or because of their conviction they are constantly busy in minimising the achievements of the Indians. And since they are too patent to admit of any other equivocable explanation, our 'friends' at once jump to one supreme argument namely they were not indigenous and were due to foreign influence. They will attribute these either to Greek influence or some other source, which may be compatible with their self-complacency. They tenaciously adhere to the idea of the intellectual supremacy of Europe which is sometimes wantonly assumed. They forget that even the religion, to which they profess to adhere, perhaps because it is a fashion to say so, they owe to the orientals. It is quite natural to expect this from the

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people, who steeped in the doctrine of Imperialism imbibe from their very childhood the most fallacious notion of their own superiority. There would be no difficulty at all if these savants were to keep their cherished views to themselves. But the real difficulty comes in when they want to thrust them on all on intellectual grounds as if scientific studies were their own monopoly. In one respect this attitude of the European scholars has done us some good. When we see them jeering at our most respected ideals or assuming a patronising tone in studying these, we are naturally led to direct our investigations in these fields, which had been, to our great misfortune, hitherto neglected. All sympathetic attempt made to understand and study our past not only confirms the current general views about our ancient civilisation, but also reduces our esteem for the western scholars, whom we regarded as impartial and true interpreters of our institutions. Sacrifice of truth and true critical spirit for the sake of racial superiority is really one of the worst phases of current imperialism. On close study of their writings we can distinctly mark a great struggle waging in their mind between fair play and impartiality on the one hand and the feeling of race superiority on the other. This statement would be made more explicit by an illustration. Sir Vincent Smith's views on ancient Indian currency is a good case in point. The well known Oxford historian is surely regarded by many of us as an authority on ancient Indian history.

Regarding the ancient currency system he affirms that the Indo-Aryans did not properly understand the principles of coinage, so much so that they did not even realise that coinage was one of the chief functions of the state. He goes on to observe that coinage was the business not of the state but of private bankers. How incorrect this assumption is, will be evident from the following facts.

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Certain passages in the Manusmriti and Koutilya's Arthshastra prove conclusively that the ancient aryans were quite familiar with all the intricacies of currency system. In Chapter XIV of his Arthshastra Koutilya distinctly lays down the duties of the state gold-smith who was in charge of the coinage. The rate of seignorage to be charged for coinage is distinctly laid down. All important attributes of the currency were fully understood as will be evident from the words लक्षण (stamped or marked pieces) प्रयोग (exchange) व्यौहारिकम् (medium of exchange)कोशप्रवेश्यम(legal tender). The ancients were quite aware of the uses of token coin. Minute instructions are given to the master of the mint, to use the modern phrase, how to mix alloy. Now the author of this book is indisputably Chanikya, the chief adviser of Chandra Gupta. Thus we can, for the time being accepting the authority of the western scholars themselves, very safely affirm that before the 4th century B. C. the art of coinage and its full economic significance was fully understood in India. But we can go still further and prove that this was known to the Indians even before this. This can be done again on the authority of the Europeans. In Manusmriti in Chapter VIII from Shloka 131 to 137 we have a detailed account of coins Authorities are divided as to the period of Manu. Sir William Jones maintains that the book must have been codified between 900 and 600 B. C. Elphinstone puts him in the 9th century B. C. while according to Hunter he might have flourished in the 5th century B. C. Thus it is explicit that art of coinage was fully known in India before the 5th century B. C. at the worst estimate. Our own opinion is that when these books prescribe minute details regarding coinage, the art must have existed long before they were codified.

Examples of this type can be multiplied but it would be beyond the scope of thispaper to doso. From this our con-

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clusion is that we must always accept the theories of western scholars on oriental questions at a discount and without verifying them independently should treat them with suspicion. By this it is not in the least suggested or implied that all that these scholars say about us is always incorrect. Sometimes they do give us valuable suggestions to carry on our research work. Much less we would be advocates of sacrificing the true historical spirit to national sentiment. Our task is doubly difficult because we have not only to guard ourself against historical inaccuracies and inexatitudes but also against unsympathetic analysis. While studying history we should entirely divest ourselves of the characteristic cynicism and incredulity of the western scholars, whose judgments we have tried to show are not always disinterested and are guided by ulterior motives. In this mood we are sure to find many things in our past history, which we least expect.

———o———

Christianity, if not not as a concrete whole, had at least in its main features and principal rites taken root in the pre-christian world centuries before the birth of Jesus of Nazareth. The world had long been familiar with the idea of the sacrifice of a saviour-god. It had had its own eucharists in which the flesh of the god was esten symbolically. It recognised the doctrine of vicarious sacrifice for the sines of the whole tribe. It knew of the rite of baptism, and the idea underlying the sacrament was part of its necognised magical lore. It taught of gods that were sacrificed for the good of people and died that they might rise again. Jesus was not the first of the saviours who went own to Egypt, nor was his the first iustance in which a massacre of the innocents was perpetrated in the hope that the coming Messiah might prove one of the victims. One writer observes that " that all the world's crucified saviours have been born at the end oc Deeember, thus showing the conneetion between the Christ tradition and Sun-worship. Like Jesus of Natareth other saviours have been credited with being born of virgins. It is c'ear that in such cases one saviour takes on the attributes that are commonly attributed to seviours in general. Thus St. Paul, who was nearly contemporaneens with Jesus, knew nothing of the virgin birth, which must therefore have been a later addition to the Bible story.

THE OCCULT REVIEW.

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UNITY.

By ("*Atma.*")

Society is made up of units who say.

1. I am=alone=I stand alone no one helps me.

2. I am=my family=I stand alone and help my family.

3. I am=the nation=I stand for my nation.

4. I am=Universal=I am one with all men and all things.

The "I" of egoism is never alone but dependant on the rest of humanity although it does not recognize humanity.

Man is depressed=I am nothing, I have nothing to give.

Impressed=I am receptive I receive.

Expressed I am=giving out.

Those that are=depressed die down under the (pressed down) weight of care.

In the "I" stage one does not express oneself one presses out of others the depressed or is impressed printed with anothor's pattern. Both reach the stage of expression, may be the depressed first for by press of circumstances even as the olive is crushed for its oil, grape for its juice, the apple, the walnut, and each follows its dharma.

What is said about He that does not press the Soma ?

The desire to express onself is inherent and arises from activity and is of 2 kinds=

1. The sort of expression of the world=outward cleanliness.

2. The sort of expression from within oneself—inward cleanliness.

"What cometh out from a man defileth not that which goeth in ?"

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So that which one expresses is that matters.

With continuous evaporation fever does not attack the body or the community.

I should be pressed down and running over with the oil or substance of my nature (Being).

Then do I call out " I am good."

I am myself, I am here—Ahamkara the principle of consciousness Vishnu the preserver made manifest in his twofold division—the senses—the elements.

Both made able to act through the energic principle.

That is why all action comes out of the misery the depression of the world, out of chaos, out of the void—the depth—' Out of the depths we cry and deep answers unto deep !

So the first expression of the whole world is " Shabda." Sound. The cry of the new born child.

Then comes What is Good ? What are the attributes of goodness ? What is the goodness of an apple ? Wholeness, firmness, sweetness, good colour and scent.

It is well expressed.

Life is Good, how shall we express Life ?

How does the external Life help the inward purity ? The expression of order, of wholeness brings the sense of peace and plenty.

Therefore however little the home contains It must be simple and pure if the mind desires Purity, Unity.

Life is Good, if we are thoughtless how shall we live, yet we are told take no thought for to-morrow what we shall wear. What means this ? Yes, but it was continued that the lilies and the sparrows were cared for daily and we could not by thought excel the lilies. Here is no thought that is unexpressed. Thought is positive or negative, formed or formless, that which forms nothing.

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Positive that which builds, strong, life-giving. The fullest expression of thought is manifest in Silence for human thought dies away having expressed itself to its uttermost. Then God thought the thought of the Universe even as the fast boiling, bubbling water falls still at its greatest expansion and silence ensues, so the bubbling mind brought to stillness by expansion, the sweet gentle thought, the thought that clothes the lily and feeds the sparrow enters in, and we are beautiful and satisfied. Whatever we ask, we shall receive, even long Life. Max Muller quotes.

"The faith healers of India order their patient to repeat with *full conviction* the words there is no illness in me, there is no illness at all. Mentally denying the illness goes off, so if you think yourself to be morally weak and without goodness so you will be in no time.

" Know and Believe that you are of immense power and the power will come to you at last."

" When the fruit grows the petals drops off themselves ; so when Divinty in thee increases the weakness of humanity in thee will banish."

When a man realizes one of the following states he becomes perfect :—

1. All this am I : 2. All this art thou 3. Thou the Master, I the servant. The Vedas, the Tantras, the Puranas and all the sacred scriptures of the world have become as food thrown out of the mouth, polluted from constant repetition. But the Brahman or the absolute has never been defiled, for no one as yet, has been able to express him by speech.

—o—

Whate'er there be of sorrow.
Pill pul off till to-morrow.
And when to-morrow coms, why then
'Twill be to-day and Joy again.

JOHN KENDRICK BINGS.

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THE ARYA SAMAJ AND THE PRESENT POLITICAL AWAKENING.

By Mr. Braj Nath Mithal, B. Sc, LLB.

The rapid strides that the country has been taking in the field of politics of late cannot but be a source of satisfaction to every Indian who has the good of his country at heart. What could not have been dreamt of before the devastating war of Europe which has just been brought to so glorious a close by the mighty arm of Great Britian and her Allies nobly assisted by the people of India and of Dominions overseas, has been made possible in the course of a few years Indeed India as has been well remarked ; has been travelling at the pace of centruies and her goal of full responsible Self-Government—the ElDorado, which a few years back appeared only as a distant vision appears to be in sight. Take whatever branch of the country's life there are signs of a general awakening—stimulated and fostered by the rapidly changing conditions and marching forward of ideas of humanity in general and of the nations that took part in the Titanic armageddon in particular. The Indians have been taking a more active part in the topics that effect the well-being of the country, and this awakening has also permeated to he masses. It was this that led such a reactionary statesman as Lord Curzon to declare from his seat in the House of Lords during the Debate on the Government of India Bill, that India of the present day was not the India of his regime and they had therefore to change their methods of Government and administration of that country. Although a great deal will depend upon the rules still to be framed under the New Act, theReforms Act has placed before the Indians a great many opportunities of doing good to their country and on their proper working out will depend in a great measure, our future claim to a further instalment in that direction, the views and

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dogmatic assertions of a section of our Press and countrymen to the contrary notwithstanding. The Reforms may be inadequate or unsatisfactory or they may be substantial steps in the direction of political emancipation, but nobody can gain—say—in fact nobody has as yet gain said—that they must be worked out in order to make them a success or to prove their inadequacy. Thus whatever the view point, all appear to be agreed that strenuous efforts will have to be made for a proper representation of the people in the enlarged councils. However, the criticisms that are being levelled against one individual or the other belonging to this party or that must be sickening to every well-wisher of his country, who recognises in each of those high—souled persons a man who has devoted a life-time in the service of his country and is thus entitled to our highest respect and adoration. While appeals are being made on the one hand to close up our ranks, to have no parties and to present a united front to the enemies of Indian Nationalism, on the other hand the gulf is being widened by irresponsible critics by ascribing motives to each and every act of recognised leaders of the other party and by trying to shut out their members from the new councils. How disgraceful indeed the conduct of the people who can hoot out Lord Sinha, Mrs. Besant, Shastri, Banerji or Tilak—and all this in the name of patriotism and love of country. I have, however, digressed.

Then, there is the Hindu-Muslim unity, a fraternization brought about by various causes, notably by the sufferings of our countrymen in Dehli and in the Punjab. Common sorrows join even enemies, and the untold sufferings which our brethren of the Punjab had to undergo under the Martial Law regime in April of the last year have cemented the hearts of the two sister communities. The culminating point was reached at Jallianwala Bagh in Amritsar when the blood of the Hindu joined with the blood of the Muhammadan in the massacre perpetrated

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by General Dyer. In close succession came the Khilafat question which affects the well-being of 7 millions of our Moslem countrymen, and the Hindus headed by Mahatma Gandhi freely joined hands with them in their just demands on the point. But even Hindu—Moslem unity has its limits and under its guise all sorts of impossible demands are being made by one community from the other. While the true view point of Hindu-Muslim unity as laid down by no less a personage than Mahatma Gandhi is participation in the joys and sufferings of each without any spirit of bartering or gain, it is precisely the latter that sways the minds of the majority of the people on both sides. In the name of the Hindu-Muslim unity it is demanded on the one hand that Muslims should give up cow-sacrifice, on the other Hindus are asked to accede to the extension of the pernicious principle of separate communal representation even in the sacred precincts of the goddess of learning. An echo is found thereof in the Council Chamber and it gives occasion to the Hon'ble Mian Mohammad Shafi to jeer at the newly born Hindu-Muslim unity. There is a lurking fear in the mind of many a thoughtful Hindu—it may be entirely unfounded for aught I know but it is still there—that this unity is but a passing phase and they will have to yield yet some other ground as they have been doing so long to the detriment of their own interests to foster and keep it up. Unity is always good and particularly amongst people who have to share common disabilities and common grievances, but it must be a unity on terms of equality and not based on the supposed or real political superiority or importance of the one and the inferiority of the other.

My purpose in writing these lines is, however, a different one. If is to consider how the present political wave has affected the Arya Samaj *qua* Arya Samaj and whether it will be to the ultimate good of the society as,

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a whole to completely absorb itself, as it is tending to do, into the political activities of the country and thus merge its identity altogether. In order to correctly appreciate the issues involved in this it is necessary to consider what was the special object of the great founder of the Arya Samaj Maharshi Swami Daya Nand Saraswati in establishing it. There cannot be two answers to this. It was as a religious society that it was founded and it must be as a religious society that it must continue to exist, although it may have social, educational, literary, political and other activities as well. But religion should be its main purpose and it must be in the forefront of its programme. And if it is to fulfil the object, its founder had in view when he laid the foundation of the Society it must not degenerate into another 'Social Service League' or any other League, Congress or Conference, as unfortunately it has been showing signs of doing of late. There will not be found, to my mind, a single individual in the country who will not appreciate the immense service the Samaj has done in the educational and social line in the country and we must all feel proud of it. The members of the Arya Samaj have infact been the foremost in the ranks of social workers and have rendered yeomens' service to their countrymen at the time of famines, floods, earthquakes and other calamities. There is a net work of schools for boys and girls in Northern India maintained by the Arya Samaj, which speaks of the zeal and enthusiasm of its members. In the field of politics some of its very prominent members have taken a leading part, *e.g.*, Lala Lajpat Rai and Mahatma Munshi Ram to name only two. It can be said without exaggeration that in every movement that aims at the well-being of the country the members of the Arya Samaj are ever found ready to take their due share. If an inquiry were to be made into the history of the various organisations, institutions, etc., that are so plentiful in Northern India, the U. P. and

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the Panjab. I venture to presume that the hand that guides and controls, and the head that conceived the idea of many of them was the hand and the head of the members of the Arya Samaj. This must all be very flattering to a member of the Arya Samaj and we should all feel proud that the Samaj has been contributing its quota to the national life of the country. But there is a deeper side of the problem. As I have already said, the main purpose of the Samaj has been forgotten in running after things that are comparatively secondary with the result that its religious side has been almost entirely neglected. The Rev. C. F. Andrews "who is," to quote the Modern Review "day after day, increasing his claims to Indias' gratitude by his self-sacrificing and strenuous labours" in the course of his article on Swami Dayanand in the February No. of the *Vedic Magazine*, has some very pertinent remarks to offer on this aspect of the question. Says he :—

"There appears to me to be a danger, in these perilous days of hurry and change on the one hand, and of rapid money-making and worldly success on the other, that the peace and calm and joy which comes from religious meditation may be neglected and lost sight of in the stress of worldly activity. I would be the last to underestimate the need of action. An active life is good for a man and it is only by action that many wrongs can be righted. But side by side with action, I would wish to see a deeper religious spirit of peace and inward joy and meditation and devotion to God. To many this inner life of the soul is far more difficult than the active life of the body. But the great Rishi, Swami Daya Nand Saraswati who founded the Arya Samaj combined both these sides of character in his own person. He spent years in solitary meditation : he spent years in active work for the welfare of mankind. He did not neglect either the one, or the other. And I would earnestly wish that his followers might follow him in this."

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Can we say that we have followed our Master in this? Is it not true that the devotional side of religion has been sadly neglected in the Samaj? A man who now joins it or has sympathy with it, does so not with any expectation of finding food for his spiritual nature but from a desire or the hope that by so doing his active nature will find an ampler scope in the field of education and social and other reform. There may be various causes at work for this sad state of affairs. It may be that a vast majority of us do not care to follow the path chalked out for us by Swami Ji, neglect Swadhyaya and are fearfully unpractical in the practice of our daily duties, etc. But to my mind the main reason is the dearth of men of religious and devotional temperament or the true Sanyasins and Sadgrahisties or Van Prasthis. The number of such people can be counted on one's fingers end; the vast bulk of the members are thus left without a guiding hand. It is the same everywhere. The Mofussil Samajes suffer from the same lack of persons. And if there are any, they are taking themselves in an increasing manner to the political activities of their own locality, District or Province. The Samaj which ought to have claimed their first attention is relegated to the back ground and the time that can be spared out of their busy political or professional life is given to it. The consequence is obvious. There is nobody to look after the affairs of the Samaj and the result is stagnation and decay. Hence the paucity of its members, etc. The problem is indeed a serious one and it behoves all who have the welfare of the Arya Samaj at heart to devise means to improve the situation, otheawise the consequences may be disastrous. The very existence of the Arya Samaj as a society may be threatened or it may only exist as a social institution in the country. Its main purpose would then be gone which to my mind would be nothing short of a calamity. The Vedic Church is a Universal Church and it is for the spread of this Church that the Samaj owes its origin. It is high time, therefore that efforts were put forth to remedy the existing situation, and I hope that the leaders of the Arya Samaj will give a thought to this.

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BOLSHEVISM.

(By Dr. Biswa Nath Mukerjee, L. M. S.)

Vladinier Ilitch Lenin (at first wrongly supposed to be a German Jew) is the man who first shaped the growth of Bolshevism in Russia. He belongs to the Russian Nihilist Party and took a prominent part in the Nihilist Movement of 1905. He is a disciple of Marx. Lenin is a bitter enemy of Capitalism. He came to power in the autumn of 1917 when the extremists overthrew the Provisional Government of Russia. Now he has gathered around him some very able comrades and coadjutors. The most valiant and brave of these men is Dunmvier Trotsky, the German Jew, who greatly impressed Count Czernin at Brest-Litovski on account of his uncommon debating power. Next to him is Tchicherin, the Commissary for foreign affairs. Others are Krassin who conducts the negotiations with the Baltic States; and Bravin Voznessensky, the *ex*-Consul, who is entrusted with the serious duty of spreading gospels of Bolshevism in Central Asia.

Lenin started the campaign of Bolshevism with the preconceived idea of a great war that was to be waged between capitalism and labour in all countries of the world. During the earlier days of war when demoralisation and bribery were gradually creeping into the Russian army, he managed to get it under his direct influence and with the help of German gold succeeded in causing a great revolution in Russia. This was sounding the death knell of the despotic rule of the Czar. At this time Lenin professed himself to be a pure socialist and so greatly succeeded in enlisting the inestimable assistance of the Independent Socialists of Germany, who, more or less, still hold sympathetic views towards Bolshevism. But there is little doubt that at the outset of Leninite propaganda the Germans were skillfully deceived by

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the author of Bolshevism. The Germans helped him because he gave himself out as a socialist and because helping him would further the spread of "kultur" by the disintegration of the Russian forces. But the contrary happened, for the first care of Lenin and Trotsky after solidifying their position was to re-introduce discipline in the Russian army and then to establish their complete authority over the country.

Lenin's task was a very up-hill one and besides this, he had to commence it with a precarious beginning. But he so successfully managed to win over to his side the Russian proletariat that all initial difficulties were easily overcome and to-day Lenin's Bolshevism is a standing menace to the rising nations of Europe. Now that his ascendancy has grown quite firm in the indigenous soil of Russia he is turning his eyes beyond the Russian frontiers. Bolshevism has struck a deep and firm root in the congenial soil of the whole of Asiatic Russia. We learn it is receiving sympathetic considerations at the hands of the people of Manchuria. It has already got a lasting hold upon Central Asia and has greatly disturbed the Anglo-Islamic relations by sending its secret emissaries to Persia and Afghanistan. It is also trying to enter China and Japan. India has not escaped its cynical eyes. In short, it is the doctrine of its author that the future of his social system is not safe until it is universal. Bolshevism must prevail over all the world, not only in the West, but in the unsympathetic East, where the pretensions of manual labour to political supremacy must appear as a rank absurdity.

There is little doubt that Bolshevism will cause a gigantic labour upheaval in the whole world in the near future. The labour-strikes that broke out as an epidemic with synchronous rapidity and pace throughout the whole world are one of its sure preludes. For

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amongst the supporters of Bolshevism it has the whole labour organisations of England and the socialistic movement of all Europe, and almost all the Labour members of British Parliament. It may be said Mr. Asquith, the *ex*-Premier and Mr. Lloyd George the present Premier of England also view the movement of the Bolsheviks with great leniency and liberalism. But still there exist two sets of divergent opinions about the Bolshevik propaganda, one condemning and the other supporting it. We give below some specimens of these views :—

Pros.	*Cons.*
1. Bolshevism is a legitimate variant of democracy. Its bed rock is that all economic speculation is a crime, all inheritance a theft. Therefore, all capitalist exploitation and speculation must be stopped.	1. The message of the Bolsheviks is one of irreligion, plunder, and murder, and it has carried a curse to every country which its propagators have been able to bring under their sway.
2. The reign of terror of the Bolsheviks and the frequent massacres, etc. of which we read so much are all manufactured outside Russia. The Soviet Government is like a mother to its subjects—and not like "little father" as the Czar was. It need not be supposed that the arts of civilization are dying out or are dead in present day Russia. Sculpture is encouraged and so is painting—even of the Futurist School! Education is spreading fast amongst labourers.	2. The Bolshevik promises of peace, bread and freedom have not been fulfilled. On the contrary, Russia is exposed to famine, death and civil war, and the industrial, social and political chaos has produced a reign of terror in which appaling inhumanities are practised. Bolshevism, they say, relies on the Magyars, the Chinese and the Communists. "All these forces armed teeth to teeth, are under threat of death, driving father against son and brother against brother.

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The number of working people who attend the universities, has doubled during the last year. The scientific knowledge of their trade is given to them in a great many institutes.

The Russian people in their distress look to the Allied democracies to save them."

It is said the Bolsheviks want to pull down the present fabric of society in the world and raise quite a new one in its place. Many say they are against Parliamentary Government of any shape. They seek to destroy capital. They seek to eradicate the idea of individual possession. They seek to exterminate every form of religious belief. They seek to establish a class Government of particular sections of organised manual labour. They are fatally against self-determination. As we have shown above, these are mere pious personal opinions and the mysteries of Bolshevism are still cautiously kept concealed from the notice of the outer-world. One can easily judge of the force of this argument when prominent men like Mr. Lloyd George and Mr. Winston Churchill hold so widely divergent views on this topic that while one wants to enter into peace terms with the Bolsheviks, the other would like that a war should be declared against them. But whatever, may be the difference of personal opinion, if the propaganda of Bolshevism is really godless and irreligious and has no moral support at its back, if really the Bolsheviks want to do away with capitalism, to aggrandise labour—which is not possible inasmuch as both are interdependent upon each other—its true purpose is sure to fail and it will die a dog's death. We do not think that the Bolshevik system is justified in the presence of such an August industrial body as the International Labour Conference held last year in Washington to liberally consider the grievances of international labour

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and to humanise labour conditions and to establish co-operation and a sort of partnership between capital and labour. Let the Bolsheviks note that nothing is achieved in the heat of passion and anger.

It cannot be denied that the success with which the Bolshevik propaganda is being conducted is nothing short of a marvel. Even the enemies of Bolshevism have to admit that a creed which is nothing more than a repudiation of all principles of civilisation is able to make so potent an appeal to civilised populations all round the world. All factories and shops in Russia have been nationalised to put a stop to over—zealous profiteering The output of all mills and factories is standardised so that economy in production may be the natural result. A particular trade is now conducted in the same place instead of coming from a distance. and thus transport charges are saved. The Government, not the private individual, is the purchaser of the produce of the country. The increase of wages of workmen is simultaneous throughout Russia. All workers are given a fortnight's holiday per year. The House Committee, which is a Government body looks after and regulates dressing, clothing and housing of a private citizen, with the strictest eye upon the fact that an equitable distribution of inadequate stocks may be rendered possible.

We hear that the Bolshevik propaganda is fast spreading in the middle east of Europe and has almost jeopardised the situation in Germany. It has grown so formidable here that the very subversion of the Government is threatened. The German Premier Herr Bauer is of opinion that for this the Independent Socialists, who are notorious for their love of Bolshevism, are wholly to blame. But may we remark here that the objective, it is said, of the Bolsheviks is not Germany, nor Persia, nor fAghanistan, but India? The Suric mission of the Bolshe,

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viks in Afghanistan which will greatly facilitate their entry into Kabul and the establishment of forty schools for agitators at Tashkent, in which they are training emissaries for work in Eastern countries and the presence of their agents in Persia should open the eyes of our people and Government and they should both be on the greatest vigilance to prevent an incursion of the apostles of their detestable creed into India. We know as the Viceroy said the other day in his Council speech the Government of India have made special arrangements to be on their guard against Bolshevism But so far as we can judge this arrangement cannot be anything else than entering into a subsidiary alliance with Nepal in place of Afghanistan, which has broken its pledges or passing or enacting a law like the Rowlatt Act. It is our sure conviction that this will do nothing towards achieving the real object, but will rather be a serious drain upon the purse of India. The true remedy lies in putting the Indian labour question on a sounder basis, so that she may not fall a victim to the labour crisis into which the European countries have already fallen. But the condition of labour cannot be improved in India so long as the masses are not educated properly and on national lines. And such education is not possible till India gets Self-Government andcomes in a line with the rest of the British Empire. This again involves the question of Indian Musalmans. The Pan-Islamic movement is already on foot in Persia, Afghanistan, Arabia and Turkestan and there is every fear that if Turkey is disappointed by the Peace treaty of the Allies and other European Powers she may join hands with the advocates of Pan-Islamic movement and greatly strengthen the hands of the Bolsheviks. So in an early and reasonable settlement with Turkey lies one of the surest means of stemming back the tide of Bolshevism from India.

It is said that the spread of the Bolshevik contagion in Russia & the Middle East has given rise to problems which

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seem likely to tax the statesmanship of Europe to the utmost. But what are these problems? If you open your eyes and see, you will find that their solution depends upon four words "protection of the poor." If you carefully read the history of Europe, you will see that it is a history of oppression inflicted upon the poorer people of Europe by their richer brothers. First of all it was a war against thrones and aristocracies. Then it was a war against the wealthy middle classes. And just now it is a war between democracy and militarism. What is the quarrel between capitalism and labour? It is nothing more than a dispute between those who are born with a silver spoon in their mouth and roll in luxury and wealth and those who are born in proletarian families and have to struggle hard with adversity for their very bread and butter. So the Bolshevik contagion cannot be a riddle to Europe or for the matter of that to any other country, if the problem of the poor could be rightly solved. But its solution is parallel to the possibility of a league of black and white nations, to the sucess and stability of the Hague Peace Conferences, to the permanent reduction of armaments and death of militarism and so the eternal establishment of peace. As no permanent peace is possible since the strong will always oppress the weak, the horrible scenes of "Jackobinism," "Kulturism" and "Bolshevism", which are but one thing with different names will be seen on the stage of the theatre of this world from time to time to impress the mind of the Universe with the fact that the days of tyrant are going away to be replaced by those of the opperessed and the weak.

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SAVITRI—A DRAMATICAL POEM IN 5 ACTS.

AFTER A TALE IN THE MAHABHARATA.

(BY MISS ALBERS.)

Personae dramatis.

Asvapati—King of Ujjain.
His wife.
Savitri—Their daughter.
The Hermit,—King Dyumatsena.
His wife.
Satyaban—Their son.
Yama, King of Death.
His Messengers.
Ladies in waiting to Savitri.
Messengers to King Dyumatsena.

ACT I.

Scene,—A palace garden. Savitri sits on a bench near a fountain, fondling a young fawn. A peacock stands upon a balustrade.

Savitri's ladies are with her, some sitting, some walking near flowering bushes. One hands her a flower.

SAVITRI.

Thanks, sister, oh the tender sylvan beauty
That lingers in the rose's fragrant heart
Methinks I hear its very petals whisper
Ah flowers are the messengers that stand.
With fairy greetings between earth and heaven.

A LADY.

Behold in grateful bloom this jasmine bush.
Its blossoms strive in eager, fond profusion
To ope their virgin petals to the light
It is just a year this month since it was planted
So lovingly by our Savitri's hand.
(They throw some petals on the basin of the fountain.)

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ANOTHER LADY.

I wonder sometimes if the flow'rs know longing
These petals fl at so gaily and it seems.
There's love between the roses and the fountain.

SAVITRI.

And why should it but seem so timid heart?
Knowst thou not that one ray pervades all nature,
One Force called all things to existence's light?
That Force is Love. Behold those petals throbbing
Upon these ripples neath the sun's fond ray
Thus are we all but flowers in the garden.
Of one great God, one all prevading Love.

ANOTHER LADY.

't is heaven where our sweet Savitri lingers
One never tires to hear her silver voice.

ANOTHER LADY.

Savitri is the joy of all who know her
A Devi, earth's and heaven's pure delight

(Enter King Asvapati and his wife. They are in animated conversation. Savitri and her ladies do not as yet see them.)

ASVAPATI.

Yes thou art right, the duties of a father
Are making their demands, I must obey.
Ah it is hard to make this great surrender
But it were selfish further to delay.
Oh daughter Mine, my sweet child, my Savitri.
How fondly round my heart thy life is twined
Thy gentle footfall is my inspiration
Thy presence is thy father's very life.

(They step forward and the ladies notice them. They rise and make obeisance.)

ASVAPATI.

Come to my heart, my child, thy very presence
Brings peace and joy. Mid all the weary toil
That is a Monarch's lot, I have a beacon,
A guiding star, that shows me heav'n itself.

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SAVITRI.

Thou art too fond of me, my noble father
Yet in thy heart there still must be a pang.
I know not *all* a blessing was my advent.
Still are my parents praying for a son.

ASVAPATI (Laughs).

Now, whence that thoughtful mood, my little maiden,
Who gave this new idea to my girl?
No, no, my child; no son, however noble,
Could take thy place, my daughter, in my heart.
Thy laugh is sweeter than the Ganga's ripples,
Thy childhood was to me a summer dream,
And now I see my child a blooming maiden.

QUEEN.

Yes, daughter, thou art growing; life's first spring
Is giving way unto the riper season.
Therefore thy parents are in deep concern,
't is duty now to see our daughter married.
Full many a Prince is asking for thy hand,
But here we have to face our difficulty.
None seem our daughter's youthful mind to suit
And yet we would not ask thee to obey us
Against thy own true heart. Our only child
Shall make her choice, that has been our decision.
And now thy sire will tell thee of our plan.

ASVAPATI (Fondling Savitri.)

Child of my heart, my daughter heaven given
Boon of the gods, the Poojah's holy prize
My heart both laughs and weeps at this fond moment
My house was childless, and the empty halls.
Seemed all so lonely and so desolated as the revolving seasons came and went.
Then we performed the sacrifice Putreshti.
And lo the gods replied and in due time.
A child was given us, a golden daughter.
Then seemed no more deserted palace halls.
But rang the walls with childhood's merry laughter.
And so the days passed like a golden dream

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Until the bud became a half blown blossom
And know we well that life seeks love when spring
Sends forth its rapture to all slumb' ring nature.
Therefore to do thee justice, my fair child
Thou shalt go forth and seek thy soul's companion.
For youth will find its own, where middle age
Will often err and stunt young life's fair blossom.
Then go thou on a pilgrimage, my child.
Accompanied by all thy trusted ladies.
We know thy noble mind; no worthless man
Will find the favour of our pure Savitri
Therefore we will accept him whom thou choose
And lay our daughter's hand in his in marriage.

SAVITRI.

Thank thee, my father, for thy confidence
And thee, my mother, for thy fond concern
I know your tender hearts beat all for me
I gladly go, for I owe you obedience
And pray the gods will lead me unto him.
Who in past lives before has been my consort,
And grant he know me, as I shall know him.

ASVAPATI (To Ladies).

Let me acquaint you, ladies, with our plan
The princess goes to-morrow on a journey
Accompanied by you, her ladies all.

(To an elderly lady.)

And into thy safe hands I place my treasure
Then guard and guide her well, see that no harm
Will come to her, while absent from her parents
Take Counsel with her, yet leave her her choice
For know, the Princess seeks her life's companion
Advise, but take not from her free will

LADY.

I promise, oh great King to do my duty.

ASVAPATI.

Then get all ready now, that with the dawn
All rise and go light hearted on their mission

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SAVITRI.

Give us thy blessing as we wander forth,
The blessing of the King and of the parent.

ASVAPATI.

I bless thee thousand times my dearest child.
Thee and thy ladies, whom thou love as sisters.
And go all cheerfully upon the way
I know the gods will grant their full protection.
And when the quest is ended then return
Thrice welcome back to the paternal homestead.
(The ladies make their bow, King and Queen depart.)

—o—

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THE DOCTRINE OF RASA.

(*By Pr. K. Rama Pishorati, M. A.*)

II.

Thus then we have considered in detail the nature and production of Rasa, how its manifestation has been brought about by the harmonious combination of the विभावादि ॥ Apparently the inferential view of Mahima has a greater amount of psychological truth ; but we have seen how he too has to beat about the bush when he is asked why there is pleasure only in poetic inference. This question does not find a place in Gupta's view : but all the same, it has not that psychological truth on which Mahima takes his stand In all then the theory of Abhinava Gupta is to be accepted, idealistic and transcendental as it is.

Before we proceed further, it is as well to point out the distinction between रस and स्थायि. Some maintain both are one and the same. But it is not so. Both Shakespeare and Richardson have indulged in the delineation of the 'terrible' But the former leaves upon the mind a pleasing effect and the latter strikes terror into our hearts. In Richardson we have the permanent emotion as such. It does not fructify into Rasa. In other words we have here only the 'Bhava.' But in Shakespeare this has bloomed itself and hence we have Rasa. This is the distinction between. रस and भाव

Understanding Rasa, then in the sense in which Gupta takes it, it becomes a matter of some interest to make an inquiry as to the justification of the classification of the Rasa into eight or nine varieties. The theory of Rasa makes it out to be something akin to idealised pleasure, which knows no difference. Such being Rasa, how can it be differentiated. Strictly, it does not admit of this classification, but all the same the Indian rhetoricians have classified it. We find Aristotle too had an inkling of this division, for he says

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that each kind of poetry has its own distinctive pleasure. Now we shall examine the rationale of this division.

All rhetoricians, and among them prominently Aristotle, maintain that emotions kindle kindred emotions in the audience. The subjective impression of this emotion has in it an enduring and universal element and on this is based the unity and oneness of Rasa. But the differentiation is based on the emotions which are different in different cases. In other words, the classification can be justified and is reasonable provided it is assumed to be based on the causes that bring about the manifestation of Rasa.

Before closing this topic it is better to note the contradiction that is apparently felt in the case of emotions such as pity and fear. All rhetorician maintain that here too we have pleasure and only pleasure. But apparently the experience is otherwise. The stolen Sita, the refused and disappointed Sakuntala, the raving Damayanti, these bring tears into one's eye. How can this, one may ask, have at the same time an element ot pleasure—not only an ordinary one but one that is higher and nobler ?

Rhetoricians have endeavoured to answer this question. That there is pleasure is evidenced by our eager desire to see the same scene once more. It is a common thing in theatres to hear 'once more' 'once more.' There will be but few who have not conned over the fate of Hamlet or Sakuntala more than once. Thus, then, we cry and yet are glad. But let the same tragedy be enacted in actual life and the element of pleasure is completely absent. We have only pain and sorrow. How then is this to be explained and the difficulty removed ?

The Indian rhetoricians, as also Aristotle, have given an answer to this, The emotions of pity and fear excite only to allay. It is something like homeopathic treatment, curing emotion by means of emotions similar in kind

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but not identical. Poetic fear differs from ordinary fear though they have so much in common. There is in both 'the same thrill of expectancy, the shudder of horror, the vague foreboding, the tension of the mind, and the agonised anxiety.' But in the latter case it springs from our sympathy with the sufferer and the possibility of a like fate for us. There is ever 'the doubtful doom of mankind.' All the pain, disquiet and unrest attendant upon real life rise from the element of self. But all these vapour away when the egoism is removed when it divests itself of its purely selfish and material elements. Then it becomes part of a new order of things and is universalised. And at this stage, the emotion resolves itself into a pleasurable calm, or as the Alankarikas would have it, Rasa.

Here it is relevent to examine how far form is a necessary element of a poem. It is a question that has been marked about in all literary circles at all times. The Indian rhetoricians have arraigned themselves on the side of those who do not consider form as indispensible to a poem. Aristotle 'the master of those who know' is indifferent to manner, though some passages of his incline him to the Indian view. The modern critics too write to the same effect. Sydney says 'Metre is only an ornament and not a cause of poetry, Cervantes says 'An Epic may as will be written in prose' and Bana has shown how a Kavya can be written in prose. Shalley maintains that 'metre is only a convenient and popular practice of poets, and not an essential element of a poem. Lastly we have Wordsworth, the stoutest champion of the same view. Against this powerful array of poets and crtrics may be placed the opinion of the Restoration poets and their immediate followers, besides the practice of all poets, ancient and modern. From this we may draw only one conclusion that poetry does not lie in mere expression alone—the view of the moderate school. Practice

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always supported metre but reason and opinion were against it.

Why poets went in for metre is a matter for consideration. Perhaps because artistic expression compelled them to adopt it. Metrical form had ever its licenses and charms. Its license enabled the poets to give a freer play to their imagination but did not 'circumscribe' it Perhaps it was adopted because of its music. Lastly, also, the metre had the peculiar quality of catching and compelling attention. Or perhaps all these might have combined and conspired together to popularise the practice. In conclusion we may at the most assign the function of body to metre, of which Rasa is the soul and life, and it would, like our physical bodies rot away in this soul to wanting. Of course some do grudge to give even this function to metre.

The next question that we have now to consider is this: How is the poet to convey this Rasa? Shall he express it in so many words? He cannot because the nature of Rasa does not admit of such direct expression. All the fine and delicate shades of emotion and feeling are beyond even the subtle power of language. And he should not, for if plainly expressed, it would appear 'vulgar' which is inconsistent with the Rasa, as we have understood it.

This difficulty did not occur to the western critics and poets. But it was felt by the Indian rhetoricians and they have attempted an answer. As a result of this they have bee forced to add a new power to words, called the suggestive power.

Philosophers, grammarians and rhetoricians, all of them are at one in assigning to words more their one power Some assign two, some three, and some four. One set of logicians assigns only one power to words yet all the same assign the others to the meaning. We shall for the present be satisfied with examining the view ofthe

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rhetoricians—and this is the same as that of the grammarians,—according to whom word, prossess three powers, namely, *Denotation*, *Indicition* and *Suggestion*. The nature of these shall be made clear in connection with an example.

To take the stock exemple गंगायां घोषः; from the point of view of strict denotation it means, a hut on the Ganges—indeed an impossibility. This cannot be the idea of the speaker. We stretch the meaning of word गंगा to गंगातीरः with them, why did he not use this latter and save the confusion and doubt.

The answer is that the speaker wants to convey, the ideas of purity, coolness, etc. This variety of meanings with their 'delicate shadings into' cannot be adequatey given expression to. But as it stands, it conveys these ideas.

How is this to be accounted for? Our rhetoricians assume and assign to words a new power Vrtti which they term the suggestive power. This they hold responsible for all the variety of meanings, over and above this denotative and indicative power of words. The rationale of this वृत्ति is based on the existence of cretain ideas which cannot in the usual course of things be accounted for.

This is suggestive power in a nut-shell. Various and varied have indeed been its elaborations and developments, so much so that every strictly poetical work *has* been made to yield some suggestion or other. This वृत्ति is the food, so to speak on which the Alankarikas live. And if this shell were ever to burst, the splendid structure of the Alankarikas would be shattered to peices. This व्यञ्जनावृत्ति is the concrete basis on which the whole theory and practice of Indian literary appreciation rests.

It is through this that Rasa manifests itself. The poet must not describe Rasa. The mere mention of a word, for instance, Srngara does not produce the erotic sentiment.

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The more the poet leaves for fancy and imagination, the more truly is his work a kavya.* Of course if Valmiki had, in his first sloka, only directly expressed his sorrow, it would not have elicited so much praise from the critics, as it does now. In conclusion we may say that Rasa should always only be suggested and it invariably depends on this. This fact sufficiently emphasises the importance of व्यञ्जनावृत्ति in the science of literary criticism.

The character and nature of this power of words has been splendidly worked out by the literary coterie of India from times immemorial. Every rhetorician has something or other to say about it, else that the works of our literature now extant are mostly the choicest pearls set in pure gold. (Can this also account for the paucity of works from our master poets? I leave the answer to the critics.)

This is a test that can with good results be applied to the occidental works also. A careful applicatian of this method to test the intrinsic merit of a poem will be very beneficial, the more so since hack writers are multiplying, who are doing positive injury to true literature, not only this, even the great poets, even a Shakespeare or a Goethe can only appear better for this test. The more crucial and searching the examination, the greater the glory of the examinee. And such as these can only always gain. One thing we can definitely say. If Shakespeare, or Milton, or Wordsworth were ever to be studied in the light of this doctrine of Rasa, they will surely yield But it was reserved for 'the critic of critics' the great Anandavardhana, the Brnold of Indian criticism, & his famous follower Abhinava Gupta, to work it out with an accuracy scientific in its nature and logical in its reasoning. They have by their combined labours definitely established the theory and pratice of the power of words. The greatness of their

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*(Cp. Coleridge: Poetry gives greater pleasure when it is only vaguely understood.)

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monumental works, the ध्वन्या श्लोक and लोचन its commentary, and the great hold they have on the literary world is sufficiently attested to by the futility of the incessantly vigorous—and often but just—attacks against them by the no less brilliant Mahima Bhatta.

And, if we may carry the figure further ahead, these are the acknowledged legislators of the Indian literary world, why these are even the highest executive authority. The pundit world has only too willingly sanctioned for them the theory of the divine right of kings. 'The King can do no wrong' and 'Abhinava Gupta can speak no wrong.'

In conclusion, we may remark, that it is this Rasa, the Rasa due to suggestion, that is the sheet-anchor of Indian criticism. Of course its scope and limits have been widely extended—even distended—to cover all possible sub-divisions and subtle modifications that the human mind is ever capable of manifesting in its literary productions.

Even the productions of the 'peerless' poets of India have been put to this searching 'search-light' and crucially tested! and, of course, they have come out the more glorious. Mere versifiers, 'the manufacturers of poetry,' as Macaulay terms them, have no chance. Their doom have long before been pronounced. They were ignored and forgotten, as they deserved.

This test has a most salutary influence in the literary life of India In some cases, perhaps, it was not an unmixed good; for in India too many a 'marvellous boy' might have 'perished in his pride' But it has done more good. It nipped the hack writers in their very bud. And it is because a pleasure, we cannot now enjoy. We shall then recognise and only then that the same mysterious hand is working in Shakespeare and Kalidasa, in Milton and Bhavabhuti, Wordsworth and Bana. Such a study will once and for all establish the great principle now tentatively held up. Great minds run in the same groove,' in all times and in all countries.

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MANORMA

or

The new Woman Redeemed

A SERIAL STORY BY "KAUSHALA"

(Special for the *Vedic Magazine*.)

CHAPTER I.

The Trap Laid.

Un sot savant est sot ignorant (French.)

A learned fool is a greater fool than an ignorant fool.

In a house in a bye-lane in the Anarkali Bazar, two friends are seated in the drawing room. The drawing room, though scrupulously neat and clean, is free from all vestiges of luxurious, decoration or extravagant and costly upholstering. The walls are wainscotted with shelfs containing books on history, philosophy and comparative religion. Two almirahs contain only classical Sanskrit works. Oil paintings of Swami Dayanand, Mahatama Gandhi, Mr. Gokhale etc., are conspicuously hung up above the chimney piece and Veda Mantras encased in nice frames embellish one of the walls. Severe simplicity combined with harmonious grouping and symmetrical arrangement reigns supreme in the room. There is a table in the centre and five or six cane bottomed chairs. One or two rocking chairs and two or three easy chairs complete the furniture.

Vishnu Dyal, the owner of the house, is seated in a low chair facing his friend, guide and philosopher, Hari Deva. Vishnu Dyal is a handsome youngment of 27 years, His hair is curly and he wears it cropped short. His complexion is olive and the cheeks are ruddy. The nose is acquiline and the chin bespeaks firmness and steadiness,

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The eyes are bright but they have a langour in them and a far away expression which is indicative of mysticism and cryptic depths. The forehead is broad and the head is large and massive. He gives one the impression of being an intellectual man. A smile plays about his lips. The smile is not altogether radiant. It is characterised by subdued sweetness, toned down hilarity and restrained joyousness. The young man appears to be, from his looks, a person who is cheerful but not mercurial, one that can appreciate humour but is not vulgarly and uproriously hilarious. His looks further reveal native kindness of disposition and a *naivette* which is hard to denominate. He is dressed in a linen shirt and *swadeshi dhoti*. Part of the *dhoti* is carelessly thrown across the shoulders and the uppermost button of the shirt is unclosed. The black streaks on the white cheeks show that Vishnu Dyal is rather careless in the matter of toilette.

His friend Hari Deva is a middle aged man on the shady side of forty. He has got a swarthy complexion, a flat and stubby nose and a crop of thick hair. He is rather shabbily dressed. He wears trousers of Ludhiana cloth which do not seem to have got into the washerman's tub for a pretty long time, a frock of homespun cloth cut of one piece and held together near the neck by means of cords, a coat reaching upto the knees without any collar with country made buttons two of which are missing. A coarse handkerchief bulges out of the coat pocket because it is too big for the pocket. Somewhere in the folds of the handkerchief is a watch to which no chain is attached and which Hari Deva takes out every ten minutes. His forehead, however, is very broad and he has the look of a scholar and thinker. His face shines with the light of erudition & his eyes disclose a fund of merriment & are generally dancing with glee. He wears the aspect of pugnacity and vigilance and is always on the search for fallacies which he

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is ever ready to tear to pieces. His incisive logic and pulverising satire have made him a *bete noire* in his circle. Woe betide the man who challenges a statement made by Hari Deva. The ill-starred wretch finds himself inundated with a stream of red-hot arguments extracted fresh from the factory which manufactures them to order and invain looks for a loophole of escape. Hari Deva not only employes arguments in defence of his position, he carries war into the camp of the enemy, pillories his victim, exposes his ignorance and makes him look very very small. At the time of the discussion he is agitated and perturbed like the wolf about to pounce up on his prey. He is constantly fidgetting, moving his arms, clenching his fists and violently gesticulating. He is, however, a profound student of human nature, has the sweetest nature on earth and is universally beloved by all who know him intimately and who rate his thunders without lightening and barks without bite at their proper worth.

He is good as gold, a loyal friend, a faithful husband and a loving father. Just now the friends are engaged in an animated conversation on the philosophy of marriage.

"But have you ever framed a mental picture of your future wife?" said Hari Deva with considerable emphasis on the last word.

"I do sometimes engage in that pastime":—gently responded Vishnu Dayal.

"Come on, tell me your conception of an ideal wife."

"I should like to marry a girl beautiful in appearance, perfect in manners, having literary taste, devoted to household pursuits, religious and of simple habits. She must, above all, be a staunch Arya Smajist and an out and out nationalist."

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"Such a paragon will take centuries to be moulded in nature's laboratory and you will have to wait till eternity before you obtain her hand."

"My dear Hari. The subject is so solemn and yet you speak in a bantering mood. Cannot you be serious for once?"

"You are so unsophosticated and your simplicity is so provoking that I cannot help employing the weapon of irony. I do not see how else to bring you to your senses. My good fellow! How according to modern exceptions can a woman with "perfect" manners touch household "work"? A "household" drudge cannot expend hours upon "doing her hair" and applying complexion creams to her face and therefore, her hands lose their softness and whiteness and become rather brown. Modern manners and "household" work do not go together.

"The Vedas declare that household work is a *yajna* for women, and a woman who does not apply herself to house hold work is not fit to be a wife and mother.

"Yes' the Vedas declare that. But "modern man" conjures up before his mind's eye pictures of charming women who are as fully removed from the women of the Vedic commonwealth as the Americans are from the Chinese."

"But I am not a "modern" man."

"Excuse me, you are. You have fed your mind and imagination upon English novels and the works of writers like H. G. Wells, Bernard Shaw and others of that type."

"Quite true. But I am an Arya Samajist withal. I have faith in Swami Daya Nand, the Vedas and the Shastras."

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"You are a self-deluded man. Your faith in ancient culture is only skin-deep. Yours is a mind steeped in Western culture but injected with the spirit of Daya Nand. You have persuaded yourself to believe that your faith in Swami Daya Nand is strong enough to overpower and overbear the results of your outlandish training : of your residence at Oxford and on the continent. But you are mis taken. The leaven is not strong enough. It has not penetrated all the fibres of your intellecual and emotional make up. You think Bernard Shaw's thoughts in the language and phraseology of Daya Nand. The voice is the voice of Daya Nand but the hand is the hand of some western thin ker The spirit is western, though the vesture is eastern."

"You are brutal in treading upon tender corns. But may I enquire what bearing has this long-winded irrelevent rhapsody upon the question of my marriage ?"

"It has a direct bearing upon it that he who runs may read. In choosing a wife you will, like a typical western, be guided by externalities with this difference that you will invest the externalities with a meaning in accord with your professed beliefs and read into the bearing and deportment of a clever and frivolous woman with a pretty face all the desirable wifely qualifications which the sages of India have commended and it is easy enough to entrap you. You are the prize of the matrimonial market. You are all alone in the world with an income of 30,000 Rs. a year. You are a handsome youth, an Oxford M.A., and a fine specimen of muscular strength. What is more, your father and mother are both dead and you have no sisters and brothers. Your wife will, therefore, rule all alone with at having her supremacy challenged eith r by a mother-in-law or by a sister-in-law. My good chap ! Traps wit out number will be laid to ensnare you."

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"You are a cynicand a pessimist. You dissect human motives mercilessly with persistent and insistent malice."

"Who can deny that pessimism is the truer philosophy of life not in the sense that it supplies main springs of action but because it takes more stock of the actualities of life and is more in consonance with stern realities and stubborn facts? You are a learned booby, my dear good fellow."

"And you an intellectual snob, old boy.

"But I forget to tell you one thing. You remember that fellow Dev Datta, the brilliant Brahmo youngman of engaging and ingratiating manners, who speaks English so fluently and with such faultless accent. We were together at Oxford. He has invited you and me to dinner this evening. His mother and his young accomplished sister Manorma, who has just passed the Matriculation Examination of the Panjab University from the Sacred Heart School, will be there too. Other Brahmo ladies and gentlemen of Lahore have also been invited. Do accompany me, dearest brother. You will have a capital opportunity of studying the social life of anglicised Lahore and you will find enough material for writing a volume full of cynical remarks."

"Is not Manorma the centre of attraction? I have heard a lot about her transcendental charms. She is a queen of beauty at Lahore."

"Don't be silly! I am going because it is churlish to refuse an invitation extended to one by one's late class fellow in a spirit of *bonhomie*."

"You are—incorrigible. That tongue of yours is always wagging and wagging and discharging shafts. Thank God, you have not attributed any sinister motives to my friend."

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"I am not an idiot to repeat the trite and the common place with an air of profundity. Dev Datta cannot but regard with anticipatory delight the prospect of seeing his sister as the reigning mistress of this house".

"I was a fool to afford you an occasion for indulgence in ill-timed irony. But say that you will come."

"I will if you are so anxious to have my company."

"It is settled then. Come here at 6-30 R. M. and we shall motor to Parakash Villa Hobhouse Road.

The friends thus bade each other Namaste and parted.

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THE VEDAS AND MODERN PROBLEMS

By Nigamananda.

(I)

The Vedic Conception of Patriotism and Service of the Motherland. An exposition of a Vedic text

and the translation.

In the Athrava Veda VII, ७, 2,) occurs the following text :—

महीमूषु मातरं सुव्रतानाममृतस्य पत्नीमवसे हवामहे ।
तुविक्षत्रा मजरन्तिमुरुचीं सुशर्माणं मदितिं सुप्रणीतिम् ॥

Here is a literal translation of the mantra :—

(हवामहे) We invoke **(अवसे)** for our protection **(मातरम्)** the Mother Land (which is) **(महीम)** worthy of all reverence (and which by our efforts shall be made and maintained) a **(अदितिम्)** free land, (inhabited by a nation) that is noted for **(तुविक्षत्रां)** bravery and chivalry **(अजरन्तीं)** that ages not and is ever young, **(मुरुचीं)** is constantly expanding, **(सुशर्म्मणाम्)** is happy and contented **(सुप्रणीतिम)** has an excellent policy. (For the attainment of these ends) the Motherland (accepts the service) of such of her sons only who **(सुव्रतानाम)** have righteous resolves and vows and **(अमृतस्य)** who have Truth as their watchward.

Patriots to be guidedby truth and to have righteous aims.

The first qualification of the patriot, according to the Vedas, is that he should be guided by truth, his words must be bonds, his policy righteous, and that no tergiversation or chicanery must be mixed up with his political creed, no mental reservations should form his stock in trade and he should seek no refuge behind " terminological inexactitudes " and elastic and dubious statements which may be made to yield contradictory interpretations according to the need of the hour and the

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exigencies of the time. The Motherland does not bless or consecrate such service. Unless a section of humanity is absolutely dehumanised, it never glories in the vices and glozing sophistries and temporising policy of its accredited leaders. Clive laid the foundations of the British Empire and yet no memorial has been built to perpetuate his memory and every true Britisher hangs down his head in shame when his forgery is mentioned. The violation of the neutrality of Belgium instead of strengthening, weakened the pride of Germans in their Fatherland.

It is wrong to say that falsehood must be met by falsehood. If this principle is made a universal rule of conduct, its inherent absurdity will become apparent. Artful liars tell probable lies. A lie succeeds even for a time in the name and under the cover of truth If it be accepted as an approved rule of action that falsehood should be met with falsehood, our faslehoods would fail to give a false impression and to deceive. Thus expediency itself would commend the claims of truth.

A lie in order to do its satanic work even temporarily must be a verisimilitude. Thus chicanery like all other vices is suicidal. Constant repetition of deceitful conduct undermins confidence and deception becomes an impossibility or, in other words, it annihilates itself. There is a political party in our country whose leader openly preaches the gospel of शठं प्रतिशाठ्यम्. The only result of the preaching and practising of that gospel is that even when that leader is sincere in his professions and advocacy, people have a lurking suspicion in their minds that he may be playing a part.

Moreover when concious deception becomes a part of one's creed, it knows no limits and all scruples with regard to employing it in the case of compatriots die out

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gradually. Again the leader who is foremost in regarding illegitimate conduct legitimate ultimately becomes a prey to the very toils he weaves for others and himself ceases to inspire confidence and trust ; in other words forfeits his leadership. It is for this reason that the holy Motherland rejects with scorn and disdain the ministrations of those who do not attune their souls to Truth and donot take the vow of absolute integrity in word, thought and deed.

Bravery, chivalry and strength. Again the word of God tells us that we cannot obtain freedom for our country or having obtained it retain it unless we are possessed of strength. Freedom is for the strong; for the weak cannot guard it. Freedom is a birthright no doubt, but birth rights become forfeit if one cannot retain them and utilise them for his own good and the good of humanity. By strength is meant strength of will, strength of character strength of resources, strength of mind, strength of soul and strength of body. No man is strong, except he be possessed of the calm majesty of supreme self-restraint. The greatest conqurer is he who has attained self-conquest and has triumphed over concupiscience. A patriot, therefore, must be a strong man with an iron will which reduces all impediments and rises superior to all temptations. How many glorious causes have been wrecked merely because those who were enrolled as their sponsors lacked this virtue of virtues. The Irish nationalists were never in a stronger position than they were at the time when Parnell's mighty fall put back the hand of the clock and reduced a great party to impotence—a prey to internecine warfare and mutual recriminations and bickerings. It is a crime of the deepest dye to enter public life unless one has steeled and fortified the spirit against all allurements of the flesh. What is needed is the tempering of the public life of

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our times with a leaven of asceticism. It is because the statesmen of the world follow the easy path of dalliance that the weaker go to the wall and the devil takes possession of both the hindmost and the frontmost. How many causes in the history of human progress have been lost because the guides themselves lost their way on account of lack of steadfastness of vision and singleness of aim which spring from the habit of self-discipline.

Perpetual youthfulness.

A nation that would seek a secure place in the fane of liberty and worship there unhindered must be possessed of boundless vitality and exuberant youthfulness. A living organism has the power of adjusting itself to changing environments. Stagnation is death. Wise, ordered, timely and purposeful change is involved in all progress. A progressive nation casts off all institutions that are *effete* and have outgrown their usefulness even as a serpent shuffles off the coil that is useless and the peacock casts off its worn out ornamentation. Indians who would stick to early marriage, caste and social exclusiveness even in this twentieth century would make of India a dead nation. Our ancestors were adepts in the art of adaptation and it is for this reason that our nation, though the oldest in the world, has not only defied extinction but still refuses to age. In ancient times there was no caste and no exclusiveness. The Aryas hobnobbed among themselves and with the foreigners because they could hold their own against the mightiest nations upon earth. When the aggressive Muslim hordes invaded India full of proselytising fire and intoxicated with victory, the Indian leaders erected the barriers of caste and social exclusiveness and thus saved the social system of the conquered from being overborne by that of the conquerors who called the sword to their aid. Persecution is best borne by the proud and the unyielding. The leaders of India in the mediæval

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ages strengthened racial pride in the Indian nation, taught it to exult in its superiority and thus despise its rulers. No propaganda can succeed where there is military despotism supported by a fanatical theocracy. Our leaders, therefore, suspended all propaganda work and saved the race and racial culture by means of social barricades. When long residence and a life of luxurious ease had their enervating effect upon the conquerers of Ind, when Samson was stripped of his hair and became vulnerable, Nanak, Kabir, Chaitanya, Nam Deva and others advocated relaxation of the barriers and an intellectual conquest of the Muslims was commenced which culminated in the formal acceptance of our religion and culture by Dara Shakoh and the springing up of sects like the Sufis who adopted the spirit of Vedic culture and invested it with Islamic forms.

Again in the present age when religious persecution is unthinkable and no culture can survive unless and until it can hold its own in the open field against actual and contingent competitors, the Hindus have got a new Saviour and Redeemer in Bhagwan Dayanand who has laid the foundations of what has been called "Aggressive Hinduism." Now social exclusiveness must be discarded and intellectual battles on behalf of our ancientmost culture fought in the Debating Halls of Oxford, Cambridge, Berlin and Harvard. What is needed is the interpenetration of the form of modern thoughts and philosophy with the spirit of oriental learning. This is the Age of Renaissance. The time when we had to run for our lives is gone. In this age of security and freedom, we must invite rather than shun intercourse with other nations, for in a free competition we are sure of success. Let us, then, discard all institutions like caste and adapt ourselves to the new conditions. Surely our adaptability which has saved us through many a

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crisis and intellectual upheaval will not fail us now. We have vitality enough to save our nation and humanity. Let us, in the words of the Veda, not age.

Expansion essential to continuity of national existence.

Expansion is the symptom of growing life just as surely as contraction is the symptom of progressive decay and degeneracy and approaching death. It is the duty of those whose lives are consecrated to the service of a country to see that the nation expands, marches forward and leaves the impress of its vital culture on various peoples and the trails of its glory in various lands.

National expansion is fourfold. Some nations expand through their Brahmins and become the teachers of humanity. This is the role that India of the past has consistently played in history. Indian culture shaped the religion and ceremonialism of the Druids, it inspired the Mysteries of Eleusius, the Logic of Aristotle, the Philosophy of Plato and the Metaphysics of Pythagorus, it served as a beacon light to Appolonious of Tyna, to Hippocratus and Galen. It taught Mathematics and Medicine to Europe, it civilized the uncultured Muslim and the untutored Tartar and even at the present day its ancient philosophy has inspired Scopenhaur, Bergson, Eucken and Emerson.

This is the best way in which a nation can expand. For such expansion is for the benefit of those who come within the orbit of the expanding nation's influence and inspires reverence, veneration and love for it. The country that supplies leaders of thought easily becomes a place of pilgrimage for humanity.

Another mode of national expansion is world conquest by physical force This was the method of expansion followed by ancient Rome and Modern Germany. It

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is a very perilous method, for the nation whose heroes go forth to enslave humanity earns the fear of others. It establishes a reign of terror, secures submission to the behests of its military rulers at the point of the bayonet and is ultimately enslaved by the Junkers who gained glory for it.

Further, this lust for conquest invariably ends in an Armageddon of Nations resulting in the downfall of the dictating nation.

The third mode of expansion is by means of trade. This mode of expantion impoverishes other nations, earns for the expanding nation the maledictions of those whose trade is ruined and not unoften leads to wars. Its most tragic result, however, is dumping and overproduction and consequent plutocracy. The nation finds itself helpless under the dictatorship of capitalists whose rule commercialises intellectual progress and morality, vulgarises tastes, reduces the poor to grinding poverty and ultimately leads to the subjection of the proletariat to the Bourgeosie.

Another result is national decay brought about by squalid ease, luxurious indulgence and insanitary gourmandising.

The worst mode of national expansion is by means off menial service. This mode of expansion makes humanity despise the expanding nation and ultimately the latter itself loses all self-respect and conceives a hearty contempt for itself. This is how modern India is expected by the white capitalists to expand. The white world looks up to India not for the supply of intellectual guides, generals or capitilists but for furnishing coolies and indentured labourers in order to enable the foreign exploiter to make his millions.

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What a fall? The mission of India is the mission of a Brahmin. This is the one lesson that Indian history teaches. Let not mother India forget the message of her past. She is still destined by Providence to rescue the modern world steeped in materialism from the yawning chasms of soul—scorching scepticism, atrophying atheism and maladroit Mammon-worship. Only let not her patriotic sons listen to the siren songs of sense-indulgence but serve the mother land in the spirit inculcated in this holy text.

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GLIMPSES INTO INDIA'S INDUSTRIAL PAST.

By "Historicus."

(I).

Gold and Precious Stones in the Mahabharat Period.

Introductory.

It seems that in the Mahabharat Period gold and precious stones were extensively used and fine artistic work was done. The references to such work are so numerous that it would be a huge task to collect them all. We give here only a few notable instances of the artistic employment of gold and precious stones during that period. The ancient Aryas must, indeed, have been rich beyond the dreams of avarice.

Cloth interwoven with gold threads.

The King of Kamboja gave (to Yudhishtar) innumerable skins of the best kind and blankets made of wool, of the soft fur of mice and other animals living in holes, and of the hair of cats, all inlaid with threads of gold. (Sabha L 1, 3). (1)

Armours decked with gold and ivory.

And the Kings of the Eastern countries presented..... .....armours of diverse hues *decked with jewels and gold and ivory*. (Sabha L. 1, 32). (2).

Gold dug up by Ants.

".....the Khashas..... brought as tribute *heaps of gold measured in jars* and *raised from underneath the earth by ants and. therefore, called after these creatures*. (Sabha L. 11, 4). (3).

Gold girdles of elephants.

Then the Kings of these nations each gave a thousand elephants.....decked with girdles made of gold. (L. 11, 2.). (4).

Sumptuous fare provided at feasts in gold dishes.

And ten thousand of other ascetics.....eat off golden plates in Yudhishtra's palace. (L. II, 48). (5).

Lapis Lazuli and other gems.

And the King of the Singhalas gave those best of sea-born gems called the lapis lazuli and heaps of pearls also.....(6).

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Madri's dowry.

Bhishma gave unto Calya much gold both coined and uncoined, and precious stones of various colours by thousands.....and gems and pearls and corals (Adi XIII, 13—15). (7).

Untold Wealth.

And the train of various conveyances laden with all kinds of wealth.....was so long that they saw not its end. (Adi CXIII, 42). (8).

Gold ornaments worn by men.

The Kuru .....King gave to Brahmans the big jewel on his diamond, his necklace of precious gold, his bracelets, his large ear-rings. .....(Adi CXIX, 38). (9).

Krishna seated on a gold chair.

Then the Pandavas received Krishna and seated him on a gold chair. (10).

Wedding presents given by Krishna to the Pandavas.

Krishna sent unto them (the Pandavas) various golden ornaments *set with pearls and black gems..... .....vessels by hundreds set with gems and diamonds.....coins of pure gold by crores upon crores in separate heaps.* (Adi 201, 13—19). (11).

और्णान् वैलान् वार्षदंशान् जातरूपपरिष्कृतान् ।
प्रावारा जिन मुख्यांश्च काम्बोजः प्रददौ बहून ॥ ३ ॥ (सभा० ५१)
मणिकाञ्चन चित्राणि गजदन्त मयानि च ।
कवचानि विचित्राणि शास्त्राणि विविधानिच ॥ ३२ ॥ (सभा० ५१)
तद्वै पिपीलिकं नाम उद्धृतं यत् पिपीलिकैः ।
आतरूपं द्रोणमेय महार्घः पुञ्जशो नृपाः ॥ ४ ॥ (सभा० ५२)
दत्वैकैको दशशतान् कुञ्जरान् कवचा वृतान् ॥ २१ ॥ (सभा० ५२)
विराटेनतु मत्स्येन बल्यर्थं हेममालिनाम् ।
कुञ्जराणां सहस्रे द्वे मत्तानां समुपाहृते ॥ २६ ॥
पांशु राष्ट्र द्रुसुदानो राजा षड् विंशति गजान् ।
अश्वानाञ्च सहस्रे द्वे राजन् काञ्चन मालिनाम् ॥ २७ ॥
अष्टा शीति सहस्राणि स्नातका गृहमेधिना ॥ ४६ ॥
दशान्यानि सहस्राणि यतीनां मूर्द्ध रेतसाम् ।
भुञ्जते रूक्म पात्रीभि र्युधिष्ठिर निवेशने ॥ ४८ ॥ (सभा० ५२)
समुद्रसारं वैदुर्य मुक्ता सङ्घां स्तथैव च ॥ ३६ ॥

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शतश्चैव कुस्थांस्तस्य सिंहला समुपाहरन् ॥ ३७ ॥
आदि० अ० ११३ श्लो० १३–१५ ॥
हस्त्यश्वरथरत्नैश्च गोभि रुष्ट्रै स्तथाविधिः ।
नालं ददृशुरासाद्य भीष्मेण सह कौरवाः ॥ ४२ ॥ (आदि० ११३)
ततश्चूड़ा मणिं त्रिष्कमङ्गदे कुण्डलानि च ।
वासांसि महार्हाणि स्त्रीणामाभरणानि च ॥
प्रदाय सर्व विप्रेभ्यः पाण्डुपुनरभाषत ॥ ३८ ॥ (आदि० ११७)
आसने काञ्चने शुद्धे निषसाद महामनाः ।
अनुज्ञातास्तुते तेन कृष्णेनामित तेजसा ॥
आसनेषु महार्हेषु निषेदु र्द्विषदां वराः ॥ ३ ॥
ततस्तुकृतदारेभ्यः पाण्डुभ्यः प्राहिणोत् हरिः ।
वैदूर्य मणिचित्राणि हैमान्या भरणानि च ॥ १३ ॥
वासांसि च महार्हाणि नानादेश्यानि माधवः ।
कम्बलाजिन रत्नानि स्पर्श वान्ति शुभानि च ॥ १४ ॥
शयनासन यानानि विविधानि महान्ति च ।
वैदूर्य मंजु चित्राणि शतशो भाजनानि च ॥ १५ ॥
रूप यौवन दाक्षिण्यैः रुपेताश्च स्वलङ्कृताः ।
प्रेष्याः सम्प्रददौ कृष्णो नानादेश्याः सहस्रशः ॥ १६ ॥
रथांश्च दान्तान् सौवर्णान् शुभ्रैः पट्टैरलङ्कृतान् ।
कोटिशश्च सुवर्णञ्च तेषा मकृतकं यथा ।
दीनीकृत यमेयात्मा प्राहिणोन्मधुसूदनः ॥ १९ ॥ (आदि० २०१)

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REVIEWS AND NOTICES.

English.

Rig Veda Sar Sangrah by the late Rai Shiv Nath Ahitagni, published by the Vedic Jiwan Ashram, Dehra Dun. Price, Rs. 3. Can be had of the publishers.

It is a collection of Rig Veda Hymns arranged according to Devtas. The writer devoted a considerable portion of his life to Vedic research. He had unbounded veneration for the holy Vedas. Says he in the Introduction :—

> No proof, however, of the revealed character of the Vedas is required. A gem shines by its own inherent light and a book that has been giving light to the most gifted race of the world through thousands of years and whose truths are still capable of giving light to the most advanced and enlightened man of modern times must be acknowledged by all unprejudiced minds as something which is of superhuman origin.

We do not agree with the learned author on all points relating to his method of translation, but we cannot but bear ungrudging testimony to the erudition exhibited in writing this book. The introduction is ably written and some of the finest hymns of the Veda have been collected with translations in English. The translations are intelligible and considerably add to the value of the book. No Indian interested in the culture of his race can afford to be without a copy of this excellent work.

The Ways and means of Ideal Education to Boys and Girls, by Dr. Harish Chandra Ph. D. (Berlin) Published by the Techno Chemical Research Laboratory Dehra Dun. Price, Rs. 2.

Baby's Home Training by the same author and published by the same agency. Price, Re. 1.

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Both these books deal with the all-important question of education and are thought-provoking. Dr. Harish Chandra seems to have pondered deeply on the problems which he discusses and he brings extensive study, wide experience and mature understanding to the consideration thereof. Some of the suggestions put forward by him are refreshingly original. The books under review deal with all aspects of juvenile training and national cultural revival. All teachers and all parents must read these two books and form their own opinions about the schemes presented therein. Even those whom these books will fail to convince will rise from their perusal inspired, inspirited and enlightened.

Arya Bhasha (Hindi).

1. **'दक्षिण आफ्रीका के सत्याग्रह का इतिहास'** *by Pandit Bhavani Dayal, published by Sarswati-Sadan Indore. Price, Rs. 3-8-0.*

The book under review is the second edition of the widely-read and highly appreciated history of passive resistance. It deals with all the details and developments of the movement and brings home to the reader the ethics of passive resistance. We recommend the book to the general public.

2. **'शिक्षित और किसान'** *by Shriyut Bhawani Dayal, published by Sarswati-Sadan Indore. Price, As. 10.*

It is an interesting dialogue between a peasant and an England-returned Barrister. The booklet is full of information. It will serve the purpose of an eye-opener for all who will read it.

It depicts the existing condition of the peasants and the country in true colours. Time spent in reading this book is time well-spent.

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वैदिकजीवन (1st Part) *by the late Rai Shiv Nath. Price, 4 annas. Can be had from the Manager, Vedic Jiwan Assam, Dehra Dun.* It is a most inspiring brochure embodying a reasoned statement of the Higher Life as taught by the Vedas. It ought to be read by every young man and young woman.

सभ्यता a monthly Magazine, edited by M. Sher Singh Aryopdeshak Muzaffarnagar. We have before us the first two issues of this periodical. If the succeeding issues maintain and raise the level attained in the first two issues, we make no doubt of it that this Magazine will create for itself a place in the field of Arya Samajic Journalism.

प्राचीन भारत में स्वराज्य *by Pandit Dharam Datta Vidyalankar, Siddhant Alankar. Published by the Gurukula Sahitya Parisad. Price, Rs. 1--8. Can be had from the Governor Gurukula Kangri, District Bijnor U. P.*

It is, we believe, the first book in Arya Bhasha which deals exhaustively with the question of self-government in ancient India. The writer draws copiously upon all ancient sources of Indian History and generally supports his conclusions by quotations from the Vedas—the Word of God. The language is chaste and the book is easy reading. It will supply a corrective to the modern superstition that the modern age has inherited nothing good from the hoary past. A perusal of this book will enable Home Rule propagandists to meet effectively the charge of the enemies of Indian Progress that democratic institutions cannot be safely transplanted in India for they cannot take root in the soil. The learned author of this book has proved conclusively that not only Swarjya is not foreign to the genius of our civilization, but it is the only form which our self-expression can assume. The book is well worth a perusal.

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MANY THOUGHTS OF MANY MINDS

Decline of Christianity in America

How strange that while American Missions are multiplying their work in India, Christianity is on the decline in America itself. Says the *Unity*—the well-known weekly organ of Liberal Christianity published at Chicago.

> The situation of our Protestant churches is now so bad, that confession has become quite the order of the day. The latest witness to lay bare his soul is Rev. Robert W. Peach, pastor of Emmanuel Reformed Episcopal Church, in Newark, New Jersey. In a recent statement to the Interchurch Council on Organic Union, appealing for the amalgamation of existing denominations, Dr. Peach declared that Protestants had built perhaps 100,000 superfluous churches at a cost of $500,000,000. "If not a single church had been built in the last thirteen years," he said, "those standing in 1906 would accommodate at a single service every Protestant communicant of the year 1919, and every Roman Catholic in our country, baptized infants included, and, besides, every man, woman and child in Canada, Cuba and Porto Rico, and there would still be much room to spare." On the basis of these startling facts, Dr. Peach pleads for a union of the Protestant sects. So far, so good! But he might well go farther and plead for the reorganization of our religious institutions in accordance witb the ideals of modern community life. An old Russian peasant, described by Ernest Poole in his book, "The Village," had the right idea. Meeting with his fellows to consider the religious changes occasioned by the revolution, he said, "We must not waste (money) foolishly. In each village the people must meet and choose what church they want the most. Then let us support that church but no others." Let there be a community church, in other words, where all the people may live their spiritual lives, and seek their spiritual ideals, together!

Would not American Missionaries engaged in the harmful task of denationalising and westernising and

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therefore dechristianing in the name of evengelisation 'heathens', whose civilization is more ancient and more vital than any "western" or Christian" civilization, be more profitably employed if they looked to American sheep straying from the fold. Matters have reached such a pass that church-property is actually being sold. Says our contenporary :—

> A new form of business has suddenly appeared. It is none other than that of buying and selling church properties. So many churches are there to-day which are eager to get rid of their land and buildings, in order to amalgamate their interests with those of some other ecclesiastical institution, or else to " close up shop " altogether, that men are actually finding it worth their while to establish themselves as a kind of broker in this field. That such a phenomenon would not be possible if the churches were succeeding—were "getting returns on their investments," to use the commercial phrase—goes without saying. What we have here i simply new evidence of failure. The churches are bankrupt. and in this case as in every other, the broker appears to take charge of the work of disposing of the wreckage. To what an extent this astonishing business has already gone, is shown by the experience of Dr. Joseph Fort Newton, minister of one of the most prosperous churches, housed in one of the most beautiful ecclesiastical structures, in New York, who actually had a man walk into his study, and propose then and there negotiations for the sale of the property. What the world thinks of the condition of the churches, is evident enough from such an episode as this. Very soon this thought will take form in something much more drastic than the bid of a broker for a buy-and-sell transaction. The next step will be the taxation of church property by the state ! Then will come a closing of the churches which will defy even the most zealous efforts of the blind denominational leaders of our time. The long, long pretense will at last be at an end. The churches will either be reconstructed along new lines of community idealism, or else disappear once and for all !

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The fact is that Christianity dug its own grave the day it parted company with the ideals of service preached by the "son of man" who was propertyless, penniless and houseless and allied itself with wealth and worldly status and popes and prelates became the friends of "Dives" in the shape of Kings capitalists and financiers and intolerant of "Lazarus." Now the "bankruptcy" is complete and property is being auctioned. What a sad sequel to a glorious beginning. We fully associate ourselves with the following comment of our contemporary on the startling facts supplied by a church dignitary :—

> "Twenty per cent of the pastors," he says, "who were with us before the War, have resigned to enter other occupations." Again, "Of the 110,000,000 people in the United States, not more than 44,000,000 attend services in any religious denomination"—a very liberal estimate, in our opinion! Still again, "There are today 3,000,000 less children attending Sunday School than there were in the year before the War." These are the facts! And yet our church officials are complacent; they believe that by an intensification of present methods the situation can be saved; and they regard with inexpressible detestation any man who would attempt a radical reorganization of religious life! If anything is evident it is that Protestanism is going to pieces faster than the tale can be told or the figures be compiled. The great majority of people, and of intelligent people, have lost all confidence in existing churches, and have washed their hands of them for good. If religion is to be saved, a revolution in thought and method and organization must take place no less complete than that of the Protestant Reformation. The times are ripe for a second Martin Luther to do to Protestantism today what the first Luther did to Catholicism yesterday.

The Rise of Prices in England.

The following from the "*Nation*" of London speaks for itself :—

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The rise of prices shows no abatement. After the addition of 2½d to the cost of a real of cotton thread, comes the announcement that the bread subsidy will go up to £80,000,000 unless the price of flour is raised to a point at which the cost of the four-pound loaf will be 1*s.* or 1*s* 1*d.* This opens a vision of new and fierce revolutions of the vicious circle of wages and prices. By comparison, the increased price of tobacco is a trifle, but it is a new focus of resentment. More intangible in their operation, but not less definite in their effects, are the new and arbitrary imposts of the rings which control virtually all building materials. Advances ranging from 15 to 25 per cent., accompanied by a growing stringency in the regulation of supplies, must check the provision of working class and lower middle class dwellings.

Mr. Haq on Animal Diet and Cow Protection.

Mr. Mazaharul Haq delivered a notable address as chairman of the Reception Committee of the all India Cow Conference.

The Hmanitarian Standpoint and Indian Culture.

He began by emphasising the humanitraian aspects of the question and of its relationship to the spirit of our ancient civilization. After referring to the work of Budha and Mahavir Mr. Haq went on to say :—

History tells us that the same human message was delivered to the other parts of the world including Europe where long before Christ, Pythegorass and others taught similar doctrines. But Europe paid no heed and remained engrossed in materialism and materialistic conceptions have overbarred the way to spiritual progress. Modern civilization has undoubtedly achieved greatre-sults in scientific discoveries and inventions but in spiritual matters it has remained stationary. India alone has remained true to its ancient culture and civilization but it is to be feared that she is too taking a downward course. Last year Mr. Vijiaraghavachariar, in his persidential address raised a note of warning against the adoption of the un-Hindu custom of eating beef by some Hindus in imitation of fashionable society. What can be more revolting than for a Hindu

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to adopt habits and customs which mlilitate against their religion and hoary culture. The very essence of the ancient civilization of India was the suppression of the desires and appetites of the body and the improvement of the spiritual element. Ages before the advent of Darwin with his remarkable theories of the mutability of species and descent of man, India had proved the question to its extremist depth and found out the essential unity of all animal creation hence injunctions forbidding the destruction of animal life.

Flesh not the Natural Food of Man.

The learned speaker thus thouched upon the medical aspect of the question !

Indulgence in animal food undermines both physical health and spiritual well being of mankind and the æsthetic sense of man will recoil from the disgusting sight of sumptuous tables groaning under the weight of dead carcases if presented in their naked reality. Many devices have been invented and many dressings are used to conceal this reality. But better days are coming and eventually the principle of the sanctity of all life will be established. Modern scientists are coming round to the view that human organisms show that man is not intended for eating flesh and indulgence in animal food is highly injurious to him. Personally, I have no doubt that with greater advance in medical science and the higher development of the spiritual sense flesh-eating will be reckoned among the forbidden articles of food.

Cow Sacrifice and Islam.

On the subject of the religious necessity for Muslims to sacrifice cows, Mr. Haq says .—

One is the custom of sacrificing by the members of the Muslim community at the time of their Iduzzaha festival and the other is the supply of beef rations to the British troops stationed in India. The sacrifice of the cows by the Muslims has been a fruitful cause of friction and discord between the

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two great communities of India in the past. Had it been necessary I would have been ready to show that Islam in India does not compell its votaries to sacrifice any particular animal. As a matter of fact Muslim religion has enjoined that when an animal is found to be useful to man it is better to abstain from killing it. An instance in kind will be found in the horse. The horse was one of the chief possessions of the Arab nation and as it was very useful for Jihad its slaughter was forbidden, although its flesh is Halal. On a parity of reasoning the same principle holds good in the case of the cow which is useful to man in a variety of ways especially in India. The fact is that permission has been interpreted into compulsion and in popular estimation the custom has received the sanction of religion. In this province beef-eating is not looked upon with approval in the families of the better classes of Muslims.

Wholesome advice to Hindus.

In regard to the new-born Hindu-Muslim Unity, Mr. Haq says :—

But, gentlemen, I am relieved from the necessity of pursuing the subject any further by the recent attitude of the Muslim community. Last year at the great meeting of the All-India Muslim League held at Amritsar Muslim Divines and laymen recommended to their community to abstain from sacrificing cows at the Iduzzaha festival in return for the Hindus joining the Muslims on a vital question of their faith, the Khilafat question. The followers of Islam are a generous people and a grateful people and any little service done to them in the matter of their faith will be returned by them a thousandfold. They would accompany the Hindus unto death if approached with love and gentleness. But gentlemen let me warn you as earnestly as I can, that the success of this movement rests entirely with my Hindu brethren. Any use or even show of force or violence will undo all the good work and perhaps another opportunity will never arise when Hindu-Muslim unity will be accomplished in fact and India will attain the proud position of a

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united nation. The real cause which has kept the two communities separated for centuries and centuries is on its fair way to solution. The end can only be achieved by peaceful methods.

Supply of Beef to British Soldiers.

On the vexed question of the supply of beef to British soldiers, Mr. Haq offers the following weighty observations !

> The other obstacle in our way is the supply of beef to British soldiers. To my mind it is very easy of solution. If the Hindus and the Muslims made a joint and united representation to the Government to stop the wholesale destruction of the finest cows in military slaughter houses it is inconceivable that the Government would refuse to listen to the prayer If it be thought that beef is absolutely necessary for the physical fitness of the British soldiers, it could easily be brought from Australia and other colonies of the Empire.

Economic and Sanitary Aspects.

The distinguished Muslim leader thus deals with the economic and sanitary aspect of this all-important question :—

> Having dealt with the two most difficult problems I should like to say a few words on the economic side of the question. But I will confine my remaks to what I consider the most important points. Agriculture is the chief occupation upon which the very life of humanity depends. It is also the source of all the wealth of the world. India is an agricultural country and it is vital for her agricultural needs that her cattle should be protected and the breed should be improved. Ghee and milk are necessities of human life, infant and adult, and it is imperative that they should be obtainable in poor and unadulterated state and what is still more important is that their prices should not be prohibitive for popular consumption. For a long time to come India will remain an agricultural country and agricultural operations will depend entirely upon

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the quality and quantity of her cattle. India is an exceedingly poor country and Indian cultivator is notorious for his poverty. It is not possible to introduce expensive machinery of Western countries in India. Motor tractors and other mechanical contrivances may do for a few planters, or rich cultivators but they are beyond the power of ordinary cultivators with their limited means. Indian cultivator is a master of his art and requires very little instruction in his agricultural pursuits. What he wants is good, strong cattle for the purpose of ploughing and manuring his land. In every village there ought to be sufficient land kept apart for grazing purposes. Unfortunately every bit of land has by lapse of time been so encroached upon that the ancient grazing lands have completely disappeared. Unless and until India resorts to legislation of some kind these grazing lands will never be restored to their original use. Another thing necessary for keeping the cattle in good condition is the growing of fodder crops. The peasant classes will have to be taught the value of growing fodder crops for their cattle so that their animal may remain in fit condition for ploughing. A third thing necessary for keeping up the breed of the cattle is the supply of good bulls. I am strongly of opinion that every Thana Circle in India should have a bull of its own for the cows in the surrounding villages. Last month I saw a fine herd of Montgomery bulls and cows at Pusa where bulls are sold to different parts of India. I believe Gujrat has another fine breed of cattle and bulls may be brought from there by rich landholders for breeding purposes. It is imperative that the breed should not be allowed to deteriorate by neglect and under feeding. District and Local Boards could help the people in this direction.

The last thing that I should like to touch upon is the insanitary surroundings in which the cows are kept by the *goalas*, and the unmentionable cruelties perpetrated by them on our dumb friends. The spread of popular education and a vigorous propaganda are the only remedies that I can suggest. Model dairy farms are sure to do immense good by showing the *goalas* how to keep their cows.

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The Psychology of Leadership.

The following from *The Crowd* by Gustave Le Bon will doubtless, interest all who desire to become leaders or biographers of leaders or in any case, students of the art of leadership.

The leaders we speak of are more frequently men of action than thinkers. They are not gifted with keen foresight, nor could they be, as this quality generally conduces to doubt and inactivity. They are especially recruited from the ranks of those morbidly nervous, excitable, half-deranged persons who are bordering on madness. However absurd may be the idea they uphold or the goal they pursue, their convictions are so strong that all reasoning is lost upon them. Contempt and persecution do not affect them, or only serve to excite them the more. They sacrifice their personal interest, their family—everything. The very instinct of self-preservation is entirely obliterated in them, and so much so that often the only recompense they solicit is that of martyrdom. The intensity of their faith gives great power of suggestion to their words. The multitude is always ready to listen to the strong-willed man, who knows how to impose himself upon it. Men gathered in a crowd lose all force of will, and turn instintively to the person who possesses the quality they lack.

Nations have never lacked leaders, but all of the latter have by no means been animated by those strong convictions proper to apostles.

These man are leaders who cannot exercise their function except on the condition that they be led themselves and continually stimulated, that they have always as their beacon a man or an idea, that they follow a line of conduct clearly traced.

The first mentioned are violent, brave, and audacious. They are more especially usefull to direct a violent enterprise

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suddenly decided on, to carry the masses with them in spite of danger, and to transform into heroes the men who but yesterday were recruits. Men of this kind were Ney and Murat under the First Empire, and such a man in our own time was Garibaldi, a talentless but energetic adventurer who succeeded with a handful of men in laying hands on the ancient kingdom of Naples, defended though it was by a disciplined army.

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EDITORIAL REFLECTIONS.

Sir William Archer on the Arya Samaj.

Sir William Archer whose monumental work "*India and the Future*" caused such an uproar on account of gratuitous attacks upon and cheap sneers at Indian culture and civilization and drew forth from Justice Woodroffe a rejoinder embodied in his well-known work. "*Is India Civilized*" devotes a chapter to the "*Arya Samaj*" also in that ill-fated book. He begins with a grudging and half-hearted appreciation of the work of the Samaj. Says he :—

> It is for this reason that I look with hesitation upon the work of Arya Samaj, a reforming body of great and growing influence in Northren India. It numbers nearly a quarter of a million adherents. conducts numerous schools, and has two great educational centres, the Daya Nand Anglo-Vedic College at Lahore, and the Gurukula near Hardwar, the sacred spot where the Ganges flows out from the foothills of the Himalayas. The Lahore College takes its name from the founder of the sect, Swami Daya Nand Saraswati (1824-1885) called by the followers "the Luther of India." He was a Brahmin from Kathiawar who broke away from his caste and preached a doctrine of which the watchward was "Back to the Vedas" Idol-worship pilgrimages, child marriage, enforced widowhood, even caste itself Daya Nand rejected. He rejected the name "Hindu" which he held it originally to be a Muslim term of contempt. "Arya" he declared to be the only name that ought to be acknowledged by adherents of the Vedic religion He made a principle of proselytism which is to the orthodox Hindu an impossibility, in as much as Hinduism is not a result of conviction but a privilege of birth. He even gave practical proof of his moral courage by publicly reclaiming Hindu converts to Islam.

He, then, thus refers to the two great educational centres of the Arya Samaj.

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"I have visited both the Lahore and Hardwar Colleges and have been greatly struck by the earnest spirit in which their work is conducted. Lala Hans Raj the late Principal of the Anglo Vedic College, and Mahatma Munshi Ram, the present Principal of the Gurukula, will always rank in recollections among the most impressive figures I met in India—which is saying a great deal. Their splendid physique, and the grave dignity and urbanity of their manners, made them seem, in everything but years—for neither is more than middle aged—ideal types of the Eastern sages. The Gurukula which represents a different shape of heterodoxy from that of the Anglo-Vedic College, is animated by a spirit of cloistral austerity. It is situated on the bank of the Ganges, four branches of which divide it from the pilgrim-haunted Hardwar. This seclusion is chosen on purpose that the three hundred pupils may be as remote as possible from evil influences especially those of the home. Pupils are received at the age of seven and do not pass out of the College until they are twenty-four. They never go "home for the holidays," and intercourse with their parents is severely restricted. They rise at four in the morning and bathe either in the Ganges or in the long bathing sheds of the College. They do their own menial work and wait upon each other at their meals. Hindi is the usual medium of instruction but western philosophy and science are taught in English. Sanskrit, of course, bulks large in the curriculum, and cricket, football, and hockey are played in that language. Fire—the god Agni of the Vedas—is prominent in both public and privite acts of worships; but I was assured that it was regarded, not idolatrously, but as symbol of purification. It chanced that when I arrived at the College the Principal was kneeling on the verandah of his bungalow, facing a red sunset over the green Ganges, and absorbed in prayer, while a tongue of spirit flame wavered aloft from a brazen crucible placed on the ground before him. *Assurealy I never saw a more impressive act of devotion.*

The italics are ours. The writer, then, proceeds to defend the Arya Samaj against the charge of sedition

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hurled against it by irresponsible Anglo-Indian scribes Says he :—

> The Arya Samaj is regarded with suspicion by the authorities, on account of its supposed seditious tendencies.
>
> Several of its adherents, in conversation with me, energetically repudiated this suspicion "We depend for our existence," they said "on the British Government. The orthodox Hindus hate us, the Muhammadans hate us, the Christians hate us. We are encircled by enemies : in the British Government lies our sole security : why should we dream of upsetting it ?" And again, "One may be loyal to the King Emperor and the great officers of the Government without being loyal to every policeman." And yet again. "By their fruits ye shall know them. There are no Aryas in Bengal, and outrages occur in Bengal. In the Punjab the Arya Samaj is powerful and there are no outrages in the Punjab." This reasoning is specious and no doubt sincere. The wiser spirits of the Arya Samaj realize that British Rule gives India her best chance of moral and intellectual regeneration.

No self-respecting Arya Samajist will disagree with the following observations :—

> A teacher holding these views is not likely to work for a premature overthrow of the British power. But it must not be supposed that the missionaries who go forth from the Gurukula—and its pupils are being expressly educated for missionary work—will preach the doctrine of eternal subservience to alien mastery If it be sedition to work towards the ultimate fitness of India to control her own destinies, then is the Arya Samaj, beyond all doubt, a potent instrument of sedition.

No virile church can ever preach eternal subservience to an unsympathetic foreign bureaucratic rule—much less a church that has played its part in freeing mother India from the thralls of intellectual servitude which was a potent weapon devised by Macaulay to ensure the political subjugation of our people. Cultural self-consciousness is always the forerunner of political self-consciousness.

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The Arya Samaj taught India to recover her lost national self-respect and what wonder that the leaders of the Vedic church should view with pride and gratification the birth-pangs of genuine nationalism which always follows the renaissance of national culture and national art. This is, however, very different from saying that the Arya Samaj is directly concerned with political agitation. The Reformation led to the weakening of despotism in Europe, the teaching of Rousseau and Voltaire led directly to the democratisation of the political institutions of the west and yet it would be absurd to say that the Reformation was a political movement or that these renowned philosophers were pestilential political agitators and rank seditionists. The Arya Samaj by inspiring Indians with faith in their past fills them with hope for the future. That is one and the chief way in which it awakens political consciousness. Again it is a living protest against autocracy in the sphere of religion. The Arya Samaj is the most intensely democratic church in India even as the Vedic Religion is the most democratic religion in the world. The Vedas recognise no "chosen" people, no "favoured race" and no hereditary mediators between God and man.

All men—white, brown and yellow—can pray to the Almighty Father in the words of His Eternal Revelation.

पिता नो ऽसि पिता नो बोधि नमस्ते अस्तु माया हिऽसीः !

"Lord ! Thou art our Father ! Do thou guide (our erring steps) even as a father instructs his children."

The Arya Samaj has broken down the supremacy of the brown Brahmans. How can the adherents of the Vedic church who have been taught by their Lord and Master, the great Redeemer Bhagwan Dayananda, to renounce all superstitious regard for sanctity based upon racial considerations in the domain of religion and social behaviour be expected to kowtow to Europeans merely because they are Europeans. People whose imprisoned souls have been freed, whose servile intellects

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have been emancipated and who have been taught that a man is not "civilized" merely because he stiffens himself up in foreign garments which do not suit the climate and which make him look a monkeybrand, whose picture embellishes sunlight soap advertisements, cannot be expected to obey implicitly orders delivered in a foreign accent merely because the accent is outlandish. This is something so patent that every Anglo-Indian understands it and all genuine Englishmen who believe that the period of England's trusteeship and India's apprenticeship should be curtailed so much as possible welcome the Aryas as their allies. But, unfortunately, most of the Anglo-Indians look at Indian questions from the standpoint of vested interests. Naturally they intensely dislike the Arya Samaj and seek pretexts to persecute it. Such people take refuge in comouflage and bankum and their talk of "sedition" is only symptomatic of an uneasy conscience.

The educational propaganda of the Arya Samaj exercises, however, such a fascination over the mind of our author that he is constrained to exclaim in an unguarded moment :—

> It may appear, then, as if this body were carrying out a scheme of education *exactly consonant with the ideas I am trying to set forth. Perhaps it comes, in fact, as near to enlightenment as can reasonably be expected.*

The italics are ours. This is a significant admission which escapes Sir William Archer. This is another instance of the subtle fascination that the Arya Samaj has always exercised over the minds of its hostile critics. However he realizes his mistake and finds out that he is on the point of blessing what he proposed to damn with faint praise and comes out with the inevitable but in the next paragraph. Says he :—

> But its idolatry of the Vedas is a huge set-off to its many merits. How can an education based on so outrageous an excess of authority-worship fit men for rational action in the real world ?

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Swami Dayanand, it is true, rejected as apocryphal the Brahmanas and Puranas, which orthodox Hinduism accepts, in a general way, as revealed; and in so doing he purified the doctrine of his sect. But at the same time, he, as it were, concentrated and intensified the claim of the Vedas to a superhuman origin. It is possible to think of God as actually the author of a large mass of heterogeneous literature having its sources in all sorts of historic circumstances. As soon as the heterogeneous nature of the Bible is clearly realized, its claim to divine authorship is fatally weakened. If inspiration is still asserted, it is only in a very attenuated sense. So, too, with the diverse and multifarious "sacred books" of the Hindus; the inspiration claimed for them was not and could not be very literally understood. But when the heterogeneous mass was thrown overboard, and only the more or less homogeneous Vedas remained genuinely ancient, and springing from no clearly ascertainable historic soil—it became possible to imagine them as the actual and literal "outbreathings" of the Creator, and to claim for them the full authority attaching to oracles of God. This was the effect of Swami Daya Nand's "Back to the Vedas" watchward. On this extreme of bibliolatry the teachings of the Arya Samaj are based.

"Idolatry of the Vedas" is a clever expression to use on an occasion like this. Give a dog a bad name and hang it. Knocking down a man of straw, created by one's own turgid imagination, is a clever trick resorted to by all sophists and our friend is no exception to the general rule. The Arya Samajists are not "book-worshippers" like the Sikhs. They believe in the truths preserved in the eternal body of knowledge called the Veda which was reduced to writing when humanity discovered the art of writing. This is so different from 'book worship" and yet our author must create a prejudice against the Aryas by suggesting that they are idol-worshippers in an iconoclastic age. Is not Sir William himself an "idol-worshipper" because he believes that all that is written in a book containing mathematical tables is free from error? The only fair method of attacking the Arya Samaj is to point out errors in Vedic teachings. That, however, is a task beyond him.

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He is, in fact, exceptionally unqualified for it; for he has never in his life bothered himself with bestowing half an hour on the contemplation of problems which transcend the life of the senses. For him it is the body that matters. If a person wears ornaments that do not appeal to his æsthetic sense—evolved in the midst of his western environments—he is barbarous. If European women walk almost in a state of semi-nudity this is a "remnant of barbarism", but if Indian women bore their ears and wear large ear-rings they *are* "*savages.*" A European who hardly bathes once a month and has a yellow deposit on his teeth which gives out stench but wears a white linen shirt and polished boots and socks encasing feet which one cannot look on without disgust is "clean," while an Indian who bathes twice daily, whose teeth are pearly white, whose feet are cleaner than the back and shoulders of the western, has "insanitary" habits merely because he walks about "bare f oted". Judged by this standard Christ and St. Paul were barbarians and yet one is the "God" of the Western world and the other His apostle. The case of a man with such "mentality" is hopeless. His outrageous superficiality of outlook is so transparent that it amuses more and shocks less.

It is useless to preach revision of premises to a man whose co c'usions are *a priori* and to whom nothing is so distasteful as a search for "*evi ence.*" He starts not with premises but with conclusions. If certain "facts" do not fit in with his "conclusions," so much the worse for them. They will be pushed aside to make room for "evidence" manufactured, to order. Here is a specimen of his criticism of the position of the Arya Samaj.

> This is true, in so far that the historic events which manifestly underlie the Vedic literature having remained unrecorded; but while *we cannot bring the Vedas into definite relation with* history, *it is only too easy to place them in their anthropological*

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context, and see in them not the oracles of a God, but the artless uterances of primitive men (in some cases highly gifted) personifying and seeking to propitiate the powers of nature, Anything, on the face of it, less like a divine revelation it would be difficult to conceive. The first condition of a revelation (as the Samajic pundit justly observes) *is that it shall reveal something otherwise unknown;* but this condition the Vedas do not fulfil. They "reveal" the hunger of primitive man for all sorts of worldly advantages, for cattle, for rain, for sons, for the destruc tion of enemies, for long life, etc., and they show his eagerness, in the pursuit of these blessings, to make friends with every censeen power he can possibly conceive or conjecture. They "reveal" worship and sacrifice as a form if direct bribery, after the fashion of this artless invocation to Indra: Desrious of milking the like a milch cow at pasture, Vasishtha has let loose his prayers to thee. "They" raveal" the tendency of primitive man to ingratiate himself with one god by outbursts of unmeasured flattery at the expense of all the rest—the tendency which max. Muller has denominated " henotheism ". They " reveal " too—but this is infrequent—*the perplexities of a reflective mind in view of the mystery of existence.* But what is there in all this that needed to be "revealed ?"

The hymans of the last class are doubtless the noblest, and are extremely interesting; but it is surely the business of "revelation" not to utter perplexities, but solve them.

No doubt the Samajists explain away the manifestly human and non-divine contents of the Vedas, by processes not unknown to other theologians.

For one thing, they profess to extract monotheistic teaching from documents which breaths polytheism in every line But though I believe the Vedas to be, of all the sacred "books" of the world perhaps the most unpromising materials for deification it is not on their individual demerits that I wish to dwell.

The italics are ours. The "historical events" which led to the Vedas remain "unrecorded" and yet they "manifestly underlie Vedic literature." May we enquire how it became manifest to our playwright that there were any "events" at all ? *Events*, unlike theories and conjectures, must have occurred at a certain time and a certain place and the only proof of their having taken

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place can be a "record" or a "tradition." In this case there is, *exhypothesi*, neither a "record" nor a verbal tradition. By what supernatural process, then, did our distinguished critic come to know of those "*events*"? Was it by a flash of inspiration? But we forget! Sir William is a "rationalist" and has an unwholesome dread of anything and everything savouring of "*supernaturalism*" or even "*supersensuousness.*" A dramatist can use his license, can practise anachronism with impunity and can even create situations and evolve events and happenings, but when he leaves the world of fancy, descends from Olympus and enters the arena of historical controversy, it behaves him to shake off the mental habits of a playwright and to acquire those of a student of history. Their being no evidence for any "happenings" in time, the task of placing what is not proved to have happened in its 'anthropological context can be "only too easy" for a poet or aromance writer but not for a serious student of anthropology. Sir William Archer is, we presume, an evolutionist. Will he kindly explain how the "hunger of primitive man," outbursts of unmeasured flattery "designed to ingratiate oneself with 'one God" and "the perplexities of a reflective mind in view of the mystery of existence, embodied in "the noblest and the most interesting hymns" be jumbled together in close juxtaposition in the artless utterances of primitive man?" Has the "primitive" man of the evolutionist a "reflective mind" occupying itself with the mystery of existence? Is not this contradiction in terms! Is it not like saying that a cloth black all over has patches of translucent whiteness? Can a "highly gifted" man be primitive?" Are not "high gifts" the product of evolution? Sir William Archer must make his choice. He must either give up his prepossession that the Veda is the record of ancient barbarism or cease to talk of the "reflective" mind of "highly gifted" sages. He cannot have his bread

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buttered on both sides. He cannot both eat his cake and have it. Obviously he cannot give up his latter conviction for it must have gallantly survived a prolonged mental effort and exercise of "artless" sophistry to drive it out. How can a dilectician, without a keen and desperate struggle, admit evidence fatal to a cherished hypohesis which he is determined not to renounce. He has, therefore, no option but to forsake his prepossession or become a target for the shafts of irony which posterity discharges against all highly intellectual men who try, by recourse to "moral bribery and subordination of the understanding," to bolster up by sophistry what cannot be maintained with the aid of fact and fair argument.

The Veda has presented a problem in this sense to greater men than Sir William Archer. His great authority Max Muller himself, when confronted with the highest philosophy expounded in the clearest terms in the Veda, was driven to say :—

> These startling outbursts of philosophic thought seem indeed to require the admission of a long continued effort of meditation and speculation before so complete a rupture with the old conception of physical gods could have become possible. We must not, however, measure every nation with the same measure. It is not necessary that the historical progress of thought, whether religious or philosophical, should have been exactly the same in every country, nor must we forget that there always have been privileged individuals *who saw and proclaimed* as if inspired by a power not themselves, truths far beyond the reach of their fellowmen.

And Wallace, the originator of Hypothesis of physical Evolution, was constrained to renounce the doctrine of Mental and Moral Evolution when he came across such passages in the Veda. Says he in his "Social Environment and Moral Progress."

> In the earliest records which have come down to us from the past we find ample indications that general ethical conceptions, the accepted standard of morality, and the

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conduct resulting from these, were in no degree inferior to those which prevail to-day, though in some respects they differed from ours.

If it be not presumptuous for a person belonging to a race "arrested in a condition of barbarism" to offer a word of advice to one who is coated, booted and hatted and *therefore* a prince of civilization, we would request the writer to cultivate the habit of studying his subject before venturing into the precincts of scholarship and authorship. If he refers even to a tyro in the field of oriental scholarship, he will be told that the theory of "henotheism" in the Vedas was exploded long before Sir William Archer made his debut as a literary celebrity. Max Muller formally and definitely repudiated it in the following striking passages in his "Six Systems of Indian Philosophy."

> And whatever is the age when the collection of our Rig-Veda-Samhita was finished, *it was before that age* that the conviction had been formed that there is but One, One Being, neither male, nor female, a being raised high above all the conditions and limitations of personality and of human nature, and nevertheless the being that was really meant by all sueh names as Indra, Agni, Matrisvan, nay even by the name of Prajapati, lord of creatures.

Our author is very fond of quoting impartial Christian missionaries and sets evidently much stress by what they say on the subject of Indian religions. It seems he cannot call to his aid witnesses more obviously disinterested. Here is what one of them says on the subject of Vedic monotheism :—

> We have seen already that the loftiest conception of God, in conjunction with the most intense ethical consciousness of sin, found expression in Varuna, the oldest god of the Aryans.
>
> ... ...
>
> Hence We must seek for a theory which will account alike for the acquisition of that knowledge, the God—like

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conception of Varuna ..... And what theory will cover these facts as well as the doctrine of a "Primitive Revelation."

Eternal revelation is eternal truth. It does not cease to be "otherwise unknown" to a man who learns it for the first time merely because others besides him knew it before he was born. In the beginning of each cycle of creation all men known to have been born then know nothing and, therefore, progress becomes impossible for them unless, to use the words of Wallace, there is a "Divine Influx" and the Divine Influx does not become superfluous for succeeding generations merely because a part of it passes into the intellectual currency of the race. A constant reference to the primeval source is always needed so that intellectual verities may not become verisimilitudes and moral teachings may not lose their freshness by becoming incrusted with deposits of man's "personal equation" and bias. Moreover all eternal truth is capable of progressive interpretation. It is for this reason that the Law of Gravitation never becomes old. The formula is needed every day for the brain of man is always devising fresh applications. The same is true of Vedic teachings. Sir William Archer is a clever translator of Ibsen's dramas and an English writer who deals with commonplaces in a style which does not lack literary charm and distinction but even he has never yet claimed that "Philosophy" has ever appealed to him. His is a mind that luxuriates in the embellishments and superficialties of existence. In the work under notice although it professes to be an examination of the claims of Indian Philosophy to eternal worth, the greatest philosophers of modern times—men like Kant, Hegel, Spencer, Bergson and Ruskin—have never been discussed. Schopenhaner has once been mentioned and that not because he had the misfortune of being a philosopher but because he had the folly to acknowledge his indebtedness to Indian Thought. Such being our author's mental equipmten,

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is there any wonder that his unphilosophic and merely literary mind cannot grasp the elementary truth that sometimes the statement of ultimate perplexities is the most valued contribution to their solution for it indicates the limitations set by nature to the utmost possibilities of intellectual effort. Our author goes on to say :—

> It would seem that the followers of Daya Nand, if not he himself, admit "revelation" in glosses and comments subsequent to the Vedas ; but it would be mere waste of time to examine the evidential value of such statements, whether "internal ' or external. Argument in a circle is everywhere a pleasant intellectual exercise, but nowhere is it more popular than in India. You prove an author inspired by showing that he was inspired to assert his own inspiration, and that other (uninspired) authors have repeated his assertion.

Only a bold man like Sir William Archer can have the temerity to assert that the man who does not follow Dayanand's doctrine that the Veda alone is revealed is his "follower." Our author has, perhaps, sources—mystic cryptic or bureaucratic—of information to which we have no access. We know of no "followers" of Dayananda who do not follow him in regard to a doctrinal point which is a fundamental and vital part of the master's creed. The fact that the Vedas claim to be divinely inspired has never been adduced as an "argument"—internal or external—either by Dayananda or by any accredited expositor of his views. This is always put forward as the mere enunciation of a claim challenging examination. The Arya Samaj does not accord the position of "inspired" writings to any works produced by human agency.

Sir William Archer is not the first advocate who has put invective in place of argument when arguments are not available. Says he !

> And Swami Daya Nand is one of the great thinkers of modern India. That India which we are asked to regard as possessing a unique spiritual genius That India which proposes to send forth its Swamis to spiritulise the Western world, the world of Berkley and Kant, of Bergson and William James.

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The obvious retort is that if old India is sought to be converted to modern civilization by civilizers whose sole weapons are omniscient conceit, aggressive ignorance, arrant arrogance, irreverent snobbery, empty rhetoric and declamatory balderdash, India can pass over the lucubrations of these typical representatives of the West in contemptuous silence. Meanwhile her resolute faith in the vitality and potentialities of her own ageless wisdom cannot but be intensified and her disdain of a materialistic culture which concerns itself with surface values and externalities and looks upon spirit with the eyes of matter and produces Kaiser Williams, commercial exploiters, financial magnates and missionaries like Archer cannot but be deepened. The Arya Samaj, we have already remarked, has always influenced the minds of its adversaries and drawn them towards itself with irresistible force. That Sir William has not proved impervious to this hypnotic influence has already been shown. Here is a more striking proof of this magnetic influence. Says our author towards the conclusion of the chapter on the "Arya Samaj":—

> But is not this Veda worship better, after all, than the worship of Siva and Kali, of Ganesh and Hanuman? Since the Arya Samaj renounces caste, child marriage enforced widowhood sradha (ancestor worship), pilgrimages and other abuses of Hinduism, and since it is admitted on all hands that in India, at any rate, education must proceed upon some religious basis, may not 'Back to the Vedas' be the very idea destined to solve the great and pressing problem of discovering a principle of instruction at once fairly enlightened and fairly acceptable to the Indian people?
>
> Ought not the Government, perhaps, in its promised campaign against illiteracy, to take a leaf out of the book of the Arya Samaj? *Might is not even entrust to the samaj, at all events in Northern India, the working of its proposals?* "*Such thoughts as these again and again beset me, in reflecting upon the difficulties of the situation.*" Assuming "*I said to myself,*" "*that some compromise with unreason is inevitable, might not this compromise prove the least injurious.*"

The italics are ours.

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The Gurukula Samachar.

Motto I.—By force of *Brahmcharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herbert Spencer.*

The Weather,

Spring is on her last legs. Summer is approaching with rapid strides. The cool bracing breeze of the early morning persuades one that the parting Spring's lingering blooms will delay a little longer. But the unrelieved sultry heat of the noon is enough to disenchant. Still one would find the place to be a veritable heaven by contrast on returning from a journey to some big city. Water is certainly as cold and as much more palatable than iced water. The mountains which were till recently so bare of vegetation are now vivid with verdure. An unbroken mass of soft ravishing emerald blue greets the vision if you view them from a distance. The Ganges has begun to make spasmodic attempts to make good the ravages wrought on it by Winter. In the channel in front of our college water has begun to flow and there is every hope that it will be full to the brim in about a month.

The Staff.

Pundit Vishnu Mitra, the veteran Arya Samajist, who has served the Gurukula during a great part of his life

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and who was formerly working as the Head Master of Kurukshetra Gurukula, has been appointed the Head Superintendent of the School Boarding House The discipline and management are improving under his wise control. Professor Sudhakar, M.A., who officiated as the governor during the last two sessions has reverted to his original post of Professor of Philosophy. It is a matter for congratulation that circumstances have once more permitted him to devote himself whole—heartedly to the teaching work. The philosophy students are quite jubilant over the change. Swami Shraddhanand himself is working as the lecturer in Arya Siddhant. He has a splendid literary career behind his back and it goes without saying that the students will be immensely benefitted by his rich experience and unparalleled erudition. Professor Mukh Ram, B.A., Professor of Chemistry has again been placed in charge of the College Boarding House. Pundit Vagishwar Vidyalankar of this University who had been awarded a scholarship to enable him to live at Benares and specialise in Sanskrit literature has returned after a year's stay there and has been made a member of the staff. He is a brilliant young man and is sure to prove an acquisition to the institution. Pundit Jay Chandra Vidyalankar has been made Assistant Professor of History. His brilliant school and college career warrants the prediction that he would make an excellent professor. Pundit Indra Vidya Vachaspati, formerly editor *Vijaya*, has resumed charge of the Indraprastha Gurukula as Assistant Governor and Vice Principal. His profound learning, his fascinating eloquence as a speaker, his indefatiguable energy, his versatility, his uncompromising zeal, and his unvacilating devotion to the cause of the Gurukula are too well-known to need mention. He is one of the persons of whom the Gurukula can justly be proud.

The Agricultural Department.

The chair of agriculture which had been abolished

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in the last session has been revived. Professor Babu Ram, a graduate of the Cawnpore Agricultural College, has been appointed. Professor. Extensions in this section are in contemplation.

The Hospital and the Ayurvedic section.

Dr. Sukhdeva, the well-known selfless worker of the Gurukula has, to the great joy of the Brahmacharies and members of the staff, assumed charge of the hospital. In fact he has supplied a long-felt need His vast and varied experience as a doctor, his obliging unassuming ways, his amiable disposition and his noble spirit of self-sacrifice will make him, as he formerly was, the idol of all who live here.

As is known to the public at large, Ayurveda is one of the optional subjects in the college department here. Now a remarkable improvement has been made in the curriculum of the subject. Ayurveda will be combined with and supplemented by allopathy, and students will be given the benefit of a comparative study of the two subjects. Dr. Sukhdeva who has been made a professor has commenced a series of lectures on Anatomy and Physiology. Every effort will be made to give the students an efficient knowledge of medicine, surgery. etc., so that they may not be hampered by the disqualifications under which an average Vaidya of to-day labours, and they may be spared the embarrassments resulting from the difficult problem of making a decent living. The appointment of another professor of medicine is in contemplation.

A Prize won by our Sanataka.

It may very confidently be asserted that the Gurukula is rendering invaluable services to Hindi literature. The medium of instruction is Hindi and therefore Hindi text-books are being continually prepared. Original Hindi books are encouraged and welcomed. Students are given a very thorough and effectual training in reading, writing and speaking Hindi. The result is that our graduates

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are making their mark in this sphere. The many instances in which they achieved enviable distinction are quite well known. Here is another case in point. Our Sanatak Pundit Vagishwar has won a prize of Rs. 51 offered by some philanthropic gentleman for the best original Hindi poem according to the award of a committee of experts the competition being open to all Hindi knowing people.

A Lecture.

Pundit Vanktesh Narain Tiwari M. A. who is a member of the Sevasamiti, Allahabad, was here for a few days on a visit to Swami Shraddhanand a few days ago. He delivered a lecture to Brahmacharies and Professors on the 11th April at 8 P. M. He explained the origin, the objects and purposes, and the scope of the Sevasamitis and social service leagues working in different parts of India. He contrived to convey a wealth of information in the course of a single short hour in a very beautiful manner. In the end he made a very touching appeal to the Brahmacharies to make up their minds to do the noble work of social service after completing their college course and thus to prove themselves to be the worthy disciples of the worthy Guru Swami Shraddhanand, the pioneer and apostle of social service in India.

To prevent the Brahmacharies from trifling away their time in idle gossip, to preclude the possibility of evil temptations, to add to the stock of their information and to give them some training in speaking Sanskrit and English, arrangements have been made for holding night classes in the School Boarding House. Members of the Staff go and hold instructive light conversations with the students in Sanskrit and English. The system is sure to go a great way in cultivating the students' power of speech.

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Swami Shraddhanand.

One of the unique features of this session is the presence among us of Swami Shraddhananda, the father of the Gurukula, the benefactor of the Arya Samaj, the model of personal purity, the unflinching indomitable votary of truth, the worthy son of Mother India, the great disciple of the great Guru Swami Dayanand. His soul is like a star that dwells apart, yet lays the lowliest duties on herself. You may find him going through the daily round of lowly duties with a regularity that eclipses that of Kant. The Ashramas, the gardens, the Bhandars, the Goshala, the Kangri estate are daily visited by him in the gray of the morning. He attends to every little detail personally. Every body in the Gurukula from the highest to the lowest receives a due share of his benign attention. His is a sympathy broad enough to embrace the whole world. Even the workmen and the, sweepers the horses and the oxen here, form objects of his paternal patronage and affections. What a world of exertion his well preserved body is capable of! He teaches the four college classes. He manages the whole institution. He is busy from morning till evening. And yet the petty vexations of executive work have no power to throw off his equanimity. He possesses an imperturbability of spirit, a serenity of soul that neither accident nor chance can ruffle. At every time and for every body he has a smile so fascinating, so benign, and so magnetic as to enchant the very heart and to spare him the unpleasant necessity of frowns that are so indispensable to an ordinary executive head. In the midst of a dull routine of monotonous earthly duties he never forgets his spiritual duties. During the small hours of the morning, when all are locked in the arms of slumber, he gets up at the appointed hour and carries on his meditation, his Sandhya, his Havan, his Swadhaya. To the earthly duties, his

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heart, his love, his griefs are given, but all his serious thoughts have rest in Havan. Goldsmith's well known metaphor is peculiarly applicable to him.

"As some tall cliff that lifts its awful form,"

Swells from the vale, and midway leaves the storm,

Round its breast the rolling clouds are spread.

Eternal sunshine settles on its head.

His presence is to everybody a source of inspiration, a constant incentive to self amelioration. Petty selfishness and mean worldliness wither away in his genial presence like frost under the rays of the morning sun. His presence among us is, in fine, a god-send.

Students Readmitted.

Some of the students who had gone away in the last session have been readmitted.

General increase of pays.

The pays of all who are working here have been increased and scales have been framed according to which all who work satisfactorily will receive annual increments. The object of this measure is to prevent frequent changes in the staff and to relieve, to a certain extent, the pressure of high prices and famine conditions generally prevailing.

Technical Classes.

Technical education is the crying need of the country at present. And the Gurukula will probably be the pioneer of reform in this sphere as it has before been in other deparments. Technical and industrial classes will probably be opened in the Gurukula shortly. This will go a great way in giving a finishing touch to the education of the Brahmacharies, in enabling them to earn a decent

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living and in making the institution a self supporting one. Sanatak Satyanand has come back after specialising in handloom work and hand looms are being set up here.

The new session.

The new session has commenced. The work has been resumed in right earnest. The college and school open at 6-30 in the morning and are closed at 11-30 A. M.

The Professors' quarters.

The Professors' quarters which had been burnt down by a devastating conflagration last year are being rebuilt quite rapidly. Probably they would all be complete in a couple of months.

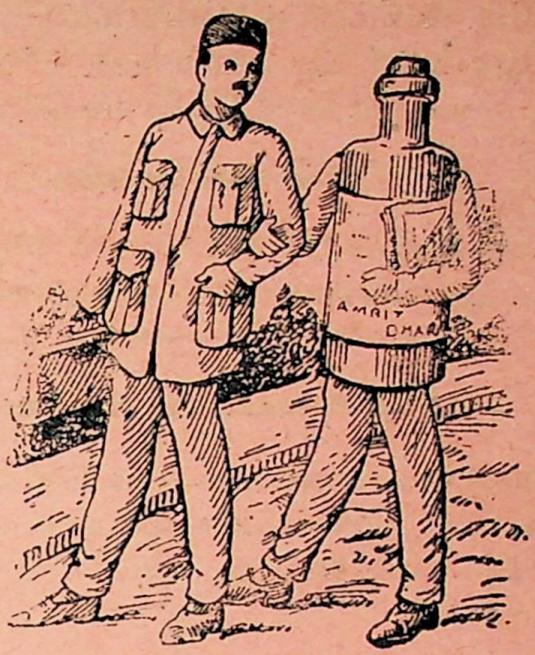
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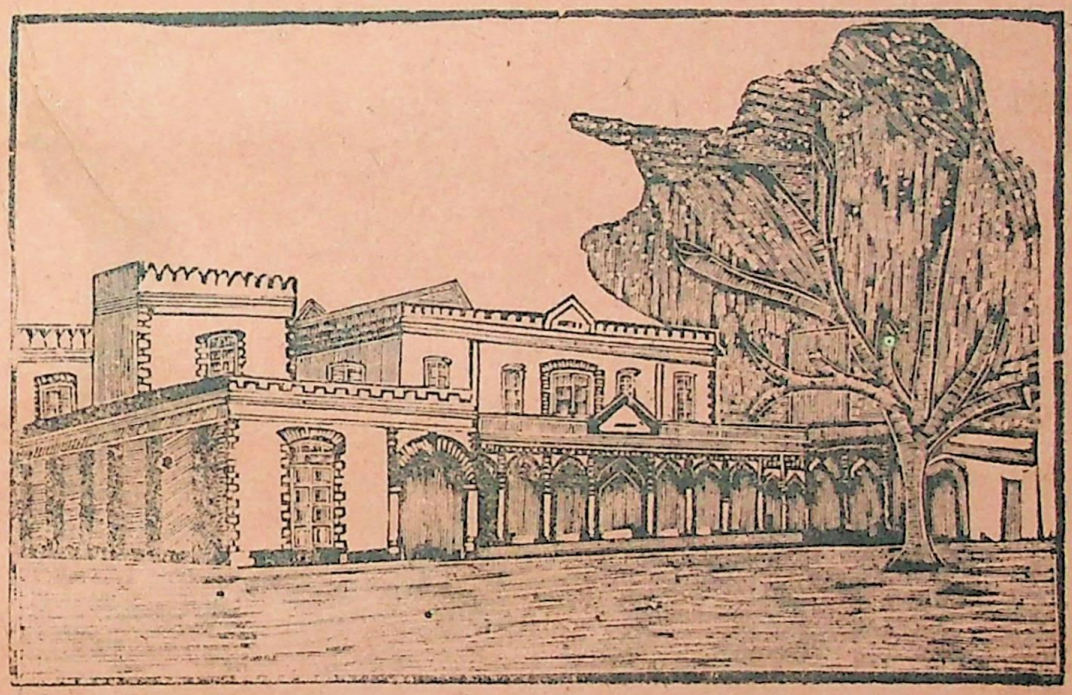
THE VEDIC MAGAZINE

AND

Gurukula Samachar.

Edited by Professor RAMA DEVA, B.A., M.R.A.S.

JUNE 1920; ASARH 1977.



We commend this Magazine which is to be conducted "on broad and catholic lines and in a spirit of absolute independence and fearless regard for truth," to the notice of all who are interested not only in the Vedic law and literature but in the regeneration of he country. *The Indian Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may claim to be heard.—*The Hindustan Review,*

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Table of Contents.

ASARH, 1977.

	PAGES
I.—*The Aryan Type*—By Principal Vaswani, M. A.	421
II.—*The Drama as Distinguished from the pic*—By Mr. Ram Chandra, B.A., M.R. A.S., LL B.	427
III.—*Swami Dayanand as a Political Philosopher*—By Thakur Chhedi Lal, M. A., Bar-at-Law	436
IV.—*My Recollections of the late Mr. G. K. Gokhale*—By Swami Shraddhananda Sanyasi	444
V.—*The Arya Samaj and the Present Political Awakening II.*—By Pt. Brij Nath Mithal B. A., LL. B.	461
VI.—*Savitri*—A dramatic poem in 5 acts. Act II	467
VII.—Contemporary opinion Reviewed ...	
(a) *The Aftermath of the Great War* ...	476
(b) *Paganisation of Christianity* ...	478
(c) *The Next War*	480
(d) *The Church and the old Testament* ...	481
VIII.—*Glimpses into India's Industrial Past II*, —By '*Historicus*'	483
IX.—Reviews & Notices	487
X.—*Manorama or the New Woman Redeemed Chapter II.*—By '*Kaushal*'	491
XI.—*The Vedas and Modern Problems II*— By '*Nigamanda*'	498
XII.—*Editorial Reflections*—	
(a) *The Turkish Settlement*	507
(b) *The Hunter Committee Report* ...	509
(c) *Dr. Rabindra Nath Tagore on National Education*	513
XIII.—*Gurukula Samachar*—By L. Nand Lal B.A., LL. B.	517
XIV.—*Advertisements*	521

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

Of all gifts that of the Divine knowledge is the highest and the noblest."—**Manu.**

VOL. XIII | ASARH 1977, JUNE 1920. | No. 7.

THE ARYAN TYPE.

By Principal Vaswani.

It is regrettable that writers on social dynamics have ignored the Aryan types of culture and civilization ; they have discussed the course of social evolution on the data supplied by Western states ; it is not difficult, therefore, to detect errors in the generalizations, of even such eminent thinkers as Hegel, Comte, Buckle, Darwin, Kidd, Spencer, Schaffle and Pearson I speak in no sectarian spirit of partisanship. With all the emphasis of an oriental, I echo aloud the sentiment in Terence's line :—" I am a man—and nothing that pertains to *man* do I deem to be alien from me. And if I venture to criticise hasty generalizations of some Western Writers, it is because I wish to place truth above Europe or Asia. Let me submit to you a specimen or two of the hasty generalizations of these writers."

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Schelling says, "Christianity is the centre and key of all history." Schelling knew precious little of other great religions of the world. Hegel says :— "Europe represents finality in the history of the world" Will this annoy America? Again Hegel observes :—"The subjection of the Asiatic kingdoms to the European is incurable" Hegel did not live to see the day when Japan gave a bitter beating to an European power. A reverend gentleman. Mr. Ramphrey Hunt wrote to the 'Christian" of London some years ago, a few articles under the heading "Heathendom under Search Light." Here are a few choice quotations: "Heathenism is the night of Asia. Dante's Inferno is a mere dream compared to the awful actualities of pagan life. Goodness and truth are its absent qualities; despair its resultant condition; and death its total fact. All that can be conceived by filth, murder, lying (demonology) with all its canonised sins are its natural products. Strange enough would it seem that such a system should permeate the very heart and core of the social life of the people." I have not the heart to proceed further. Never was there a greater need than to-day of a scientific study of *Comparative Civilization*. It was customary with Western thinkers to base their cosmologies on the data supplied by the Hebrew scriptures: and Doctor Lightfoot, sometime Vice-Chancellor of Cambridge, actually declared that "man was created by the Trinity (on October) 23, 4004 B. C. at 9 o'clock in the morning."! And Luther fixed the hour of Eve's eating the apple at 2 in the afternoon! But Lyell's geological investigations embodied in his great book "The Antiquity of Man" created a *revolution* in theology. A greater revolution in the Western concepts of life will be created when competent scholars interpret national values, ideals and cultures in the light of comparative civilization and lectureships in Aryan Culture are instituted in the great Universities of Europe and America. A story is told of an Englishman who being waited upon in an inn at Calais by a hump-backed chamber-maid with red hair wrote the following

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striking words in his diary :—" French women have red hair and are hump-backed." Is the story a joke? It is, in any case, an illustration of the hasty generalizations concerning India and the East which one finds in books written by those whose objective vision has suffered for lack of that *sympathy*, which more than empirical data supplied by superficial observation, is the key to the psychology of social groups and peoples. It was a fine type of civilization Aryavarta developed long ago. Some think military organization is the test of civilization and so Western nations did not regard Japan as civilized till she defeated Russia in the war ! Some regard increased natural comfort the test of civilization, the economic school has laid much stress on the accumulation of gold and silver. Some regard technical invention as the true test ; it has yet to be proved that inventions have either added to the joys of living or contributed to our appreciation of those deeper values which make life worth living. Modern politicians often appeal to the proportion of exports and imports, national debt, to capital, territorial expansion, etc., as the true determinants of national progress. But material improvements are only means of gratifying desires ; and to increase the needs or desires is not in itself a sign of progress. Unsatisfied desires are a stimulus only when *kept within limits.* On crossing the limits they only create speculative thieves and political fanatics. The industrial revolution has introduced new wants and desires. But has it introduced joy into life ? Artificial wants have created *over-production and under-consumption* And after all, what is the *end* of social life ? Is it money-making or soul-forming ? Life is being lived to day under great pressure and there is naturally a craving for the sensational. Exciting plays and songs are in continual demand ; cinemas are sought with enthusiasm ; gambling and drunkenness are increasing. Politics, industry and machinery are conspicuous to-day but with the deep yearning of the heart you ask where is the soul ? It is just here that a study of the Aryan type

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of civilization will be of service to us to-day. The Aryan type is dominated by *a socio religious ideal.*

The Aryan has interpreted life as communion with God, with man and with nature. He interprets life as communion because he sees one Life, one Soul in all. Is not *the highest stage of socialisation* this—to live and work as a member of the social whole, to find our ideal self in others? True it is that all sin is separateness. As one of our Scriptures has it :—"He who knoweth not the science of the self, he makes no action truthful." Again :—Worship ye The Universal Self as the One and only Beloved.....For the sake of the Self alone is all else dear." The Aryan ideal is fellowship with Nature, and fellowship with Man in and through fellowship with the Eternal. Civilization must develop the sense of fellowship, the sense of Nature communion and human communion.

The Aryan civilization has been nourished by *communion with nature.*

In the West man has been compelled to wage war with nature. Man there has lived by defying nature; and an eminent scientist Professor Ray Lankester spoke of man as "Nature's Rebel." Europe's civilization has had its origin in the commingling and conflict of men in the city: but Aryan civilization was born in nature's lap; our legislators, Manu and others, lived in communion with nature. The energy of the Hindu civilization was not due to conflict: It was *the energy of Inwardness.* The leaders of Hindu civilization were not men of the battle-spirit, but *Foresters*, men who realised what it is to have *power in repose.* Christian England received stimulus from the sea; Mahomedan Arabia from the desert, the Aryan India from the forest. The Rishis who made India were foresters. Even in Indian folktales, the *forest* is magnified not the palace. Janaka was not ashamed to

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plough, though his royal hand wielded the sovereign sceptre of the land.

This communion with nature did not make India inert; it enriched her consciousness. In our dramas you note the silent action of nature on man; man without the influence of nature is represented as a rebel, as subject to fits of passion.

And with the Hindu poet, nature-love is not *enjoyment* but *communion*, not delight but "*Sadhan*," a spiritual discipline, a purification ceremony. A Bengali poem expresses this sentiment in touching terms: the poet is addressing nature thus :—

"Oh mother Earth, Father Sky !
Brother wind ! Friend light !
Beloved water !
Here take my last salutation with folded hands,
For to-day I am melting away into the Supreme,
Because my heart became pure,
And all illusion vanished
Through the power of your good company."

This socio-religious-ideal of life secured complete freedom of thought and expression—a freedom unexampled in the history of the world. The pages of Aryan history, unlike those of European, are not stained with deeds of violence in the name of religion.

So, too, the Aryan made Dharma the basis of social value judgments. The Hindu recognised the law of social solidarity. The laws of social production, distribution, and consumption have been well compared to the processes of nutrition, circulation and assimilation ; but their operation will not be efficient unless they are regulated by the ideal of *dharma*.

Aryan sociologists like Manu and Yagnavalkya discerned the truth that the conflict which gives rise to

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economic problems and perplexities could be resolved only if the essential forms, the categories of variation, desires be controled by Dharma, that is, the laws of social consciousness.

The ideal of Dharma is a recognition of the truth that progress is a *series of sacrifices*. The Darwinian formula of the struggle for existence and survival of the fittest is not the final word of life. Social expansion is through self-sacrifice; *for the ultimate purposes of life are immaterial.* Wealth is but a means, and poverty is neither a crime nor sin. India's great men were men of wisdom rather than of wealth; and Kalidasa sat on the left side of the great King Vikrama. The standard of outer life was low but that of the inner life was very high; and great was the honor done to those who lived the inner life. Some of these men—Sanaysins—the Sanasins of *giran* formed part of India's legislative council. Such Sanayasins—practical Sanaysins—men who having develop d *abhedha Budhi* can see into the *principles of national life* and who know that *wisdom* not *money* is the measure of man—such men are the Nation's need of to-day.

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THE DRAMA AS DISTINGUISHED FROM THE EPIC.

(*By Mr. Ram Chandra, M. R. A. S. (London) L.L. B., etc.*)

Poetry, although almost everything comes within its province, chiefly deals with human life, passion, and emotions; and even where it deals with nature or such other things, it only deals with them chiefly from the human point of view. Man is thus the chief subject of poetry, and he may either be of a high or a low type, and so a poetical work portraying high ideals and characters is quite different from another which treats of low characters. In this respect Sophocles may rather be classed with Homer than with Aristophanes. But when we take into consideration the manner of imitation, we should class Sophocles with Aristophanes and not with Homer. The difference in manner consists in how a subject is treated. According to both Plato and Aristotle there are three ways in which a poem may be written. A poet may use simple narration in which he narrates in his own person; or he may convey narration through the medium of imitation in which the whole story may be represented as if it was taking place; under this head come all comedies and tragedies. Then there is a third way which is the mixture of both, and in this kind of poetry of which Homer's works are the best examples, the poet sometimes uses simple narration while at others the narration is made through some form of medium.

Thus different sorts of poems differ either in subject-matter or in form, but it is rather the form than the matter which gives different names to different sorts of poems. From the time of Shakespeare tragedy and comedy which are alike in form, have been blended into one and the term drama includes both. Regarding the form of poem, in a drama narration can be made only through the medium of the characters whereas in an

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epic simple narrations and narrations through the medium of the characters are both allowed.

Such is a brief outline of the difference between epics, tragedies, and comedies; but in order to have a proper and correct estimate of the contrast between the epic and the drama, an investigation must be made into their respective details. A drama is written in such a way as to make it fit for a performance before an audience, and so it must be of a very limited length, as it has to be performed in a limited time during which the audience may conveniently sit to watch the spectacle. It would have been a ridiculous thing if the Antigone of Sophocles were equal to Homer's Iliad in length. In a drama, therefore, unimportant details can not be allowed which in an epic may be necessary to effect completeness. In an epic the art consists in blending all the details into a harmonius whole, but in a drama the poet must first omit all the unimportant details and choose such ones only which are necessary to the general plot and which give force and vitality to the main theme. This selection of scenes and episodes is a very important factor of the dramatic art; and owing to the fact that different ages and nationalities attach importance to different subjects and actions, the dramatic art is varied in different countries and has undergone great changes in the course of time. The '*Uttararamcharita*' of Bhavabhooti is a failure when considered from the Western point of view because it lacks action, but considered from the idealistic Hindu point of view it is one of the best dramas of the Sanskrit literature. From this it is clear that a full knowledge of the dramatic art can only be had by the comparative study of dramas—ancient and modern, western and oriental. Before doing this it may be well to find out in detail the art of the Epic for it is less complicated than that of the drama and is less liable to change.

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An epic is a grand piece of artistic work. It must be complete. Hence it must be long enough to contain all the details and episodes belonging to the theme but these must not come in a haphazard way, or the whole artistic effect would be marred A good Epic is like a beautiful ornament in which all the episodes must be artistically arranged and fixed in proportionate sizes and colours like so many brilliant gems. There must be unity in an epic. This unity Aristotle interprets in a peculiar sense. According to him it does not consist in 'unity' of 'Hero' but in 'Unity of Action'.

Homer is the best example to illustrate 'Unity' in this sense. In the Odyssey many adventures of Odysseus—for example the wound which he received on Parnassus, or his feigned madness at the mustering of forces—are not mentioned. These are incidents which have no necessary or probable connection. The Odyssey centres round an action which in Aristotle's sense is one. But unity in this sense of the word is not found in all the epics. The Ramayana and the Mahabharat of the Hindus have no unity of this sort. The Ramayana is not centred round one single action, it is the life story of its hero. Yet it cannot be said that the Ramayana lacks unity. In the Iliad and the Odyssey are to be found the soil, the moisture and the atmosphere that helps the seed of action to sprout up, whereas the Ramayana contains the seed together with its blossoms and fruits. The Ramayana certainly has unity, it is an organic whole.

Such is the internal arrangement of a good Epic, by internal is meant all that pertains to the thought, character, story and action of the Epic. As to the external arrangement it may be mentioned that an Epic is divided into many books complete in themselves but part of the whole poem. For metre the heroic is best suited to epic poems, and it adds much to its grandeur. According to Aristotle a variety of metres mar the effect of the

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epic. In Sanskrit epics Anustubha metre is generally used but some times certain other metres are also inserted to avoid monotony. In the case of the court epics *e. g.* the *Raghuvanshi*, etc., each canto is written in one particular sort of verse, a few verses at the end of a canto are generally different in form from those which form the body of the canto.

The epic has certain advantages over the drama: in a play one can not represent many parts going on simultaneously; whereas in an epic narrative form makes it possible for a poet to describe a number of simultaneous incidents. This gives grandeur to the epic and affords much room for interest and variety. Another advantage of the epic lies in the treatment of the marvellous. Much may be overlooked in an epic what can not be allowed in a drama. The scene of the pursuit of Hector would have been ridiculous on the stage, but in the epic the absurdity is overlooked. The epic is a story of the past, the epic storyteller may take as much time as he likes, his imagination may travel backwards to a remote past and bring back whatever he thinks fit and desirable. "He and his audience have immeasurable time at their command. 'Behold,' says King Alcinous in the Odyssey, the night is of great length unspeakable, and the time for sleep in the hall is not yet; tell me therefore of those wonderous deeds. I could abide even till the bright dawn, so long as thou wouldst rehearse me those thy woes in the hall." This is the true temper of an epic audience. They will listen through the night and next day desire to take up the tale again.

Such in brief is the description of the art of the epic, the art of the drama is much more complicated.

The drama in the ancient times was much different from what we have now. Originally tragedy and comedy were two quite different things, the only point of resemblance was that they both were intended for the stage.

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Comedy was an imitation of men worse than the average; worse, however, not in reference to any and every kind of fault, but only in reference to the Ridiculous.

The Ridiculous may be defined as 'a mistake or deformity not productive of pain or harm to others'; the mask, for example, that excites laughter, is something ugly and distorted without causing pain. At first the comedy was used only in invectives and satires but afterwards stories of a general nature also began to be framed Tragedy is a very serious thing. According to Aristotle this also was at first used for invectives, but this state was soon changed.

The plot should have a real beginning middle and end. That is, the beginning must not be necessarily after something nor must the end want a sequel. And all the parts must have some connection with one another. The plot may be either simple or complex. A plot is simple when the change in the hero's fortunes takes place without Peripety or Discovery, and complex when it involves one or both of these. A simple plot is worst when it is episodic, *i.e.*, when there is no necessary connection between the episodes. A complex plot is more artistic since it creates fear and pity, to arouse which is, according to Aristotle, the object of tragedy. Peripety and Discovery are the best means for producing these emotions. A peripety is the change from one state of things to its opposite through necessary connection. For instance, the death of Danaus himself when he was carrying Lynceus for execution. A discovery is a change from ignorance to knowledge and thus to either love or hate. There are many sorts of discoveries. A discovery by means of some sign or token, as in the *Shakuntla* of Kalidas, is most commonly used, but the best is that which arises from the incidents themselves, for example the discovery in the *Oedipus* of Sophocles and the *Uttararamcharita* of Bhavabhuti.

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Regarding the plot of a tragedy there is one more important thing. The object of a tragedy being to arouse the emotions of fear and pity, a good poet makes the friends or relatives of the victim to plot against him, for no pity is aroused when enemies are contriving to harm their foes. It is Dushyant, her husband, who by disowning Shakuntala plunges her into misery, and it is Rama himself, the husband of Sita who plots her banishment in the Uttararamacharita.

The readers of Shakespeare may well understand the great significance of "et tu Brute" of Julius caesar. These three little words arouse in our heart a feeling deep and indescribable.

Next to plot is the significance of characters in a tragedy. Character in a play is that which reveals the moral purpose of the agent, *i.e.*, the things they seek or avoid. The characters depicted by great poets are always appropriate and consistent : a woman speaks as a woman should and even the most inconsistent persons are only 'consistently inconsistent'. There is method even in madness. In a tragedy plot and characters are the most important things. This importance involves a controversy and leads to the question whether in a drama action should depend on character or character should be subordinate to action. In Aeschylus plot is everything, in Sophocles the importance of the action is declining, and in Euripides character gains the chief place. The hero who at first was the victim and then the instrument, finally becomes the agent of the plot. Corneille and Racine sometimes give the chief place to action and sometimes to character. But from the time of Shakespeare and Moliere the present tendency seems to be to identify action with the development of character by reducing the former until it is merely the consequence of the latter. This tendency is to be found in Sanskrit dramas as well.

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The Greeks and the Hindus generally take royal personages as heroes for their dramas. The sufferings of the great move the common men also, but the sorrows of the insignificant may not move the high persons. Great poets metamorphose themselves completely into the persons to be represented. Melody adds to the pleasure of the audience, diction and thought belong more to the realm of elocution and rhetoric than to poetry, besides these are almost the same in poetry as in prose. Spectacle is a great attraction and adds much to the tragic effect, but it has very little to do with the art of poetry.

These remarks pertain to the art of the drama in general, but there are certain deviations. The Hindus being more idealistic care less about actions and more about characters. The art of the Hindu drama, however, differs from the western in some more respects. The Sanskrit dramas always have a happy ending, but this does not mean that there is no tragic effect in them. The Uttararamcharita of Bhavabhuti is remarkable for its pathos. the poet makes us shed tears and heave signs which arise from the bottom of our heart. But he cannot allow us to go away with moistened eyes; in the end our feelings are pacified and we go home satisfied exclaiming, "Virtue is always rewarded in the end."

In the Sanskrit dramas the hero is never killed, and no murder is done before the eyes of the spectators The Sanskrit dramas can not be divided into tragedies and comedies, the "Ridiculous" and the "Serious" may well serve to denote the classes of Sanskrit dramas. The *Shakuntla* of Kalidasa, now recognised as one of the masterpieces of the literature of the world, is neither a comedy nor a tragedy in the strict sense of the term. In this respect the Sanskrit dramas are more like the modern dramas of the west. Sanskrit poets have not tried to arouse the feelings of fear and pity only. There

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are many other sorts of feelings in the human heart and these may also be aroused.

The modern dramas of both the east and the west have more of action than the ancient ones. This may be owing to the fact that modern life is more complicated and so there is much stir and bustle. Quite recently the modern western stage has developed a new phase that of pantomime plays. Dumbshows and Pantomime plays were produced in India in a developed form several centuries ago. And instances as still found specially in the Deccan. This however, owes much to the art of dancing, the only work of the dramatist here is to construct a good plot.

The survey of the dramatic art may be completed now with a mention of the Lyrical dramas. These are very popular everywhere. Even in comedies and tragedies Lyrics find a place. Music always appeals to human hearts and hence the popularity of lyrics. Operas draw crowded houses in the west. The most popular Lyrical Drama in Sanskrit is the *Gita Govind* of Jai Deva.

Such is the drama considered from the artistic point of view, and it is quite different from the epic as a form of art. The most important point of contrast lies in the characters. In a tragedy the action properly speaking springs from the characters, whereas in an epic the hero is swept into the tide of event. In an epic the hero is the slave and the instrument of destiny, whereas in a tragedy generally he is the maker of destiny The drama of "Hamlet" rests entirely on the character of Hamlet. Had his character not been of this particular sort, we could not have this great play. He would have easily killed his step-father, and there would have been the end of everything.

Epic, however, is a grander thing than drama, since it relates the fortunes of a people or the destiny of

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mankind, whereas the drama represents the destiny of an individual man. But when considered as forms of art, the drama has certainly a higher place.

It has all the epic elements—it may even use the epic metre with the music and the scenic effect as important accessories; and these afford the most vivid combination of pleasures. The simple narration of the epic is more than compensated in the drama, for the description of a scene by narration can not equal the actual scenic effect of the stage, which appeals to both eye and ear. Finally the intense effect of the drama gives more pleasure. The pleasure of the epic is watery while that of the drama resembles the richness of a delicious wine.

"Thou hast to show the worldt that woman's power.
Is manifold; that she with ample heart.
Can in the toil that strengthens man take part,
Yet quit not Love's serene sequestered bower;
That she can traverse all the realm of Art,
And gather therein many a regal flower;
Mix with the troubled labours of the mart,
Yet stoop not from her ancient throne one hour.
Thou hast to show the world tha woman's soul,
Becomes not manlike, but her own the more,
The more she seeks its individual goal;
That only when the mind's fair power is whole,
Developed, round d, can Love's blossom pour,
Its scent forth, crowned with sacred self-control."

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SWAMI DAY NAND AS A POLITICAL PHILOSOPHER.

The name of Swami Dayanand has been so much associated with religion, that it sounds rather strange when he is called a political philosopher It is stranger to us because we are always habituated to separate religion from politics. Therefore the combination of both these functions in one individual certainly takes us beyond our routine of daily thought. It is certain that Swami Dayanand was more a religious reformer than a political philosopher, but a closer study of his works will convince even his most confirmed critic that Swami Ji was an original political thinker of no mean order. It is a matter of common belief to say that Dayanand was very intolerant. Evidence for this is adduced from the uncompromising attitude which he took in criticising social and religious malpractices, but it will be explicit from his writings, that while propounding rules for Government, he was very well aware of the importance of individual liberty. He draws a distinction between the action of an individual which directly affect the other people and the actions which concern him personally. All the modern political thinkers have drawn this distinction, and different line of action is recommended for each sphere. He says in his Satyarth-Prakash chap. VI. 'All men should subordinate themselves to the laws that are calculated to promote general well being. They should be free in matters relating to individual well-being." Thus he allows perfect liberty of action to the individuals, in those matters which concern him, and him alone. Even the best champion of the cause of toleration cannot do more than this. They cannot allow the individual to have his own way, if his action affects another individual or the society at large. He can have liberty only in what is called his self regarding action. In this branch of human action Swamiji also guarantees fullest amount

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of individual liberty. The fine distinction which he makes between the two spheres of individual action clearly shows his keen insight in the principles of politics and proves that in politics he was for Toleration.

One of the very difficult problems for solution before the political thinkers has been to have at the head of the executive not only an able individual but also one, who should be secure of his office. The prevailing systems in the countries where constitutional Government is adopted, is either an elected president for a limited period of time, or a hereditary monarch. The former's office is limited only for a period of time, with the result that his office not being permanent, he does not put the same amount of zeal in his work as he would otherwise have done. His sole attempt is to humour the people who had some hand in his election, and to whom he will naturally have to look for help if he expects to be elected a second time. In this way it happens that work which would have greatly ameliorated the condition of the people are relegated to the back ground. While in the case of a hereditary monarch though his tenure of office is permanent, there is no guarantee that the individual coming into the office will represent the views of the people at large and will be clever and intelligent. Owing to hereditary principles many worthless people are raised to the highest position in the land. Occasionally their actions are diametrically opposed to the interests of their people. So far there has been no feasible arrangement to have only an able and desirable individual at the head, who should at the same time feel sure of his office and thus devote himself to those works, which may be useful to his people. Swami Dayanand does suggest an arrangement which could combine both these points. His idea is that the monarch should be elected so that there may be a guarantee of only an able and patriotic person coming to the throne and at the same time his tenure of office

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should last till his life time unless he misbehaves. This will give permanancy to his office and lend continuity of action in state affairs. Swami Dayanand quotes from the Vedas thus: "O ye learned men proclaim with one voice that man your king—the president and head of the state—who is just, impartial, well educated, cultured and friend of all. In this way alone shall ye attain universal sovereignty, be greater than all, manage the affairs of the state, obtain political eminence, acquire wealth, and rid the world of its enemies." Thus his conception of kingship really does away with the chief drawbacks of either hereditary monarchy or presidential Government which exist in almost all the constitutions of the world.

It should be further noted that Swami Dayanand was opposed to despotic rule. Though himself not educated in any foreign language, his conception of the state tallies with the most advanced views held on the subject by modern olitical thinkers of Europe. In order that the king pmay not abrogate all powers to himself he lays down, "No single individual should be invested with absolute power. The king who is the president of the assembly and the assembly itself should be interdependent on each other. Both should be controlled by the peoples who in their turn should be governed by the assembly." This remark distinctly brings out the two aspects of sovereignty namely the legal and the political which were not properly understood by the political thinkers of the 18th century. It is quite clear from the above quotation that according to Swamiji the political sovereignty is vested in the people while the legal sovereignty is entrusted to the assembly. It is only then that people could influence assemblies and *vice versa*. It is really strange that the most lucid conception of legal and political sovereignty should have been given by the Swamiji in the most concise form.

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He condemned the practice of vesting in one individual all the powers of the state. The reasons against this practice he gives in an extract from Shatpath-Brahman, which runs as follows. "He would impoverish the people being despotic and hence arrogant and oppress them, aye even eat them up just as a tiger or any other carniverous animal pounces upon a robust animal and eats it up. A despotic ruler does not let any one else grow in power, robs the rich, usurps their property by unjust punishments and accomplishes his selfish ends. One man should therefore never be given despotic power." The evils of despotism have nowhere been so fully described or in a more compressed form. Again Swami Dayanand gave a death blow to the doctrine of the Divine right of the king, which some of the Indian flunkies were trying to revive to flatter the Government. He proved that the old Hindu civilisation never tolerated such an unreasonable conception of kingship. On the contrary like other individual king was also liable to punishment if he broke the law. He laid it down and proved it, that king or commonor both were the same in the eyes of law and to both of them it applied without distinction. Surely this conception of kingship is better than the old idea that king can do no wrong, to which now-a-days all sorts of fictitious meaning are attributed to make it more acceptable.

Swami Dayanand suggests that there should be two more councils apart from the legislative council of the state. The one to deliberate upon the religious questions and the other to discuss educational problems. This shows that his ideas were in advance of his age. In every modern state the legislative council is supreme and that is the only council to which all other bodies are more or less subordinated. It is realised more and more in these days, that the educational problems and religious matters require such a special knowledge and delicate handling that they should not be entrusted

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to such a large body as the legislative assembly. It is why we are having smaller committes of specialists to discuss these matters. It is really wonderful that Swami Dyanand realised the importance of religious and educational problems more fully than any one else did in his age. The world is now gradually coming to that very conclusion at which he arrived about 50 years ago. It may not be misunderstood that Dayanand was, unaware of the constant conflicts which was very likely to take place detween these independent councils. He, therefore, wanted to lay down distinct rules for their guidance so that there should be no clash of jurisdiction. It is why he lays down. "Let the three assemblies harmoniously work together and make good laws and let all abide by those laws Let them all be of one mind in affairs that pronote the happiness of all."

It is generally asserted that the doctrine that, good government is no substitute for self-government, was enunciated by western thinkers and we owe this idea to them. It is also stated that the idea of स्वराज्य for India originated with Dadabhai Naroji. But if Swamiji's works are read carefully both these ideas were distinctly propounded by him. He lays down in no ambiguous terms that foreign rule can not be so useful inspite of its being good. He realised that foreign rule was damaging the moral and mental developement of India in every respect. He says "At the present moment let alone governing foreign countries the Aryas through indolence, negligence and through mutual discord, and ill-luck do not possess a free independent, uninterrupted and fearless rule even in their own country. Whatsoever rule is left to them is being crushed under the heel of a foreigner. Say what you will the indigenous native rule is by far the best. A foreign government perfectly free from religious prejudices, impartial towards all the natives and the foreigners, kind, beneficient and just to the native like their parents though it may

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be, can never render the people perfectly happy." From this version of his it is explicit beyond any shadow of doubt that Swamiji fully felt that good government was no substitute for self government. It is really very strange that one who never knew a foreign language should be advocating the most advanced views of these countries in an unequivocable manner.

Whenever it was possible he was always emphasising that the rulers must be natives of that country which was to be governed. Thus the first qualification of the membership of the executive council is that he should be the native of that country. Barring this however qualified he may be in other respects he had no chance. He considered dependence on foreigners as a great evil and in Aryabinaya he prays to God—

"हे महाराज धिराज अखंड चक्रवर्ती राज्य के लिये शौर्य धैर्य नीति नीति विनय पराक्रम और बलादि उत्तम गुण युक्त कृपा से हम लोगों को यथावत पुष्ट कर अन्य देश वासी राजा हमारे देश में कभी नहीं तथा हम लोग पराधीन कभी नहीं" The terms स्वराज्य and स्वदेश are used by him for the first time in his writings in the same sense in which we now use them to-day.

It would rather seem presumptuous if an attempt be made to trace to Dayanand the important political epithets of modern times like the League of Nations and self-determination. These words are so much associated with the work of President Wilson that it is really difficult to convince people that the same ideas have been expressed by others. It is true that the explanation and wide meaning which is being given to these terms now, may not have been intended by their old authors but the chief ideas underlying the principle of League of Nations and self-determination were fully understood by Dayanand. The important underlying idea of League of Nations is that just as the affairs of a state can be managed by its representatives from various parts without appealing to arms, similarly the

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affairs of the world could be managed by the representatives of the various states. There would be no necessity for war because the representatives of the various states will do justice to the contending parties. If this be the true conception of the League of Nations surely swami Dayanand was fully familiar with it. Because he describes of a constitution beginning from a village as the lowest unit and ending with an assembly representing the whole world. He says that every state should submit a report of all important events within its area, "to the supreme international assembly representing the whole world." Even the latest development of the idea of League of Nations is not so extensive as this, because in it only a few powerful states are included who do whatever they want for their own selfish ends.

Before concludig a few words about the principles of self-determination may also be said. The chief feature of the doctrine as it is understood to-day is that the territory conquered should not be governed according to the ideas of the conqueror, but it should be administered in the way desired by the conquered. Both these ideas are distinctly advocated by Swamiji. He says "जीत कर उन के साथ प्रतिज्ञादि लिखा लेवे और जो उचित समय समझे तो उसी के वंशस्थ किसी धार्मिक पुरुष को राजा करदे। ऐसे पुरुष उनके पास रक्खे जिससे पुनः उपद्रव न हो। कभी उसको चिढ़ाना नहीं न हंसी और ठट्ठा करना। न उस के सामने हमने तुम को पराजित किया है ऐसा कहे, किन्तु आप हमारे भाई हैं इत्यादि मान प्रतिष्ठा सदा करे।' From this it is, more than explicit that Swami Dayanand firmly believed that the vanquished were never meant to work only for the good of the conquerors, but they had to evolve a national life of their own This is certainly the chief characteristic of the principle of self-determination.

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Thus to Swami Dayanand could be traced many advanced ideas in political philosophy. It is no exaggeration to say that he was not only a deeply religious man, a great social reformer, but also a profound political philosopher. Unfortunately it is in the last aspect of his work that he is least appreciated and understood and popular opinion is singularly unaware of this important branch of his life work.

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MY RECOLLECTIONS OF THE LATE G. K. GOKHALE.

(By Swami Shradhananda Sanyasi).

The first time that I met the late, well-known political Sanyasi, Pandit Gopal Krishna Gokhale was at Lahore, during the Session of the Indian National Congress at that place in December 1900. Mr. Gokhale came to Lahore in connection with the Indian Social Conference in order to represent his great master, the late Justice Mahadeo Govind Ranade, who was then lying at his last bed of sickness. Mr. Ranade was a great admirer of the founder of the Aryasamaj, the great Rishi Swami Dayananda Saraswati. It was at the feet of the great Rishi that Mr. Ranade imbibed the spirit of broad nationalism which characterised his work after the acknowledged Luther of India had breathed his last. I came to know Mr. Ranade by being associated with him in the work of the social amelioration of the Motherland. While the thinking portion of the Indian community was engaged in trying to give a lead to the political aspirations of the people, Mr. Ranade, with an unerring eye saw that without a social reconstruction of the society political progress was not only impossible but probably a source of danger to the future well-being of the great Indian nation. How many times have I not had the occasion to admire the consummate skill which he displayed in drafting proper resolutions on very intricate and complex subjects so as to reconcile jarring elements. It is an open secret now that the resolutions which used to be put before the session of the Indian National Congress were mostly drafted by him. Among an anglicized educated community he kept a sane head on his shoulders and tried to imbue his immediate associates with the spirit of nationalism in their every day life.

Mr. Ranade was specially pleased with the help which I gave him at the session of the Indian Social Conference at Lucknow in 1899 and the result was that when he could not himself attend the session of 1910 he sent a message to

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me asking me to assist Mr. Gokhale as his representative in the session of the social conference at Lahore. I had seen Mr. Gokhale once before, and it was during the session of the Indian National Congress at Lahore in 1893. The grand old man of India, the late Mr. Dadabhai Naoroji, came over from his place in the House of Commons of the British Parliament to preside at the National assembly. On the day that the Social Conference was holding its sitting in the Congress Pandal Mr. Naoroji came to attend its meeting. It was raining hard and the whole Pandal was leaking. Fortunately the place where I was seated was safe and people brought Mr. Naoroji there. I was surprised to see that great leader entering genially in conversation with us. Four or five youngmen, who were sitting near him. Leaving a description of his inspiring conversation and the attraction which impelled us to open our hearts to him for some other occasion, I have to relate here only one relevant remark of his. Mr. Gokhale got up to support a resolution and I remember his crowding a number of facts, figures and propositions about the subject within five minutes. During the time that Mr. Gokhale was speaking the grand old man of India was silent and his beaming face showed his admiration for young Gokhale. After Gokhale had finished Mr. Naoroji made the characteristic remark. "He is the coming man in India."

Circumstances were such that I could not help Mr. Gokhale much in December 1900 through causes beyond my control but the friendship then begun went on ripening and the time came when we became united in the common cause of the service of the Motherland. We frequently corresponded with each other and he came to admire from a distance, and afterwards to love the Gurukula. In the year 1906, perhaps, Mr. Gokhale made a tour of the Punjab and the United Provincesof Agra

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and Oudh. The day that he was going to my native place, Jullundur city, I received a wire asking me to meet him. His Private Secretary, the unassuming and unambitious but single-minded true servant of the Motherland, Mr. G. K. Deodhar, M. A., arranged a meeting at the Jullundur Railway Station and we had a very interesting and loving talk for full six hours in the waiting room. It appeared then that we agreed on all great questions of the day and that there was more in common between us than could have been thought of before. It was there that Mr. Gokhale told me that he wanted to detach himself from the life of work, for a fortnight at least, in order to clear his ideas about his future plan of work. I, of course, offered him the hospitality of the Gurukula where he was sure to enjoy a complete rest of body and mind.

In December 1907 when he was going to join the session of the Congress at Surat he wrote to me asking me to go there and help him in reconciling the split which was about to occur between the national parties. Unfortunately I could not reach Surat in time and when I, ultimately entered Surat the split had already occurred and in place of being able to join the great national gathering I was simply confronted with a few of the broken chairs and of broken hearts. Mr. Gokhale and other leaders had left before I could see them and I remained there for some time working for the Aryasamaj, and returned back to the Gurukula. It was on my return home that I received a loving letter from Mr. Gokhale which will explain itself

Letter No. 1.

Your kind letter of the 24th arrived here this morning. It was a disappointment to me that you could not come to Surat on the 27th, as I had been looking forward to meeting you and the painful incidents which culminated in the break up of the Surat Congress had made a talk

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with a detached soul like yours more than ever necessary. Even now I am feeling greatly worried about the way things are drifting and I should like nothing better than a quiet talk with you about the situation. But your difficulty is also my difficulty. I am tied to my work and I do not know how to get away from it. I am leaving this place for Bombay and Poona on 2nd February and I shall not be able to return here till about 12th March. At the end of March, I shall again go back to Poona and then about the middle of April I must go to Allahabad for the work of the Convention Committee. Finally, I shall be leaving for England about the end of April, as after the constitution of the new Assembly has been elaborated at Allahabad, it will be necessary to reconstruct our organization in London which at present is in a state of suspended animation. You will thus see that it will not be possible for me to come to Gurukula this year, though I assure you that no one can regret that inability more than myself.

I wonder if you will be able to come yourself to Allahabad when the Convention Committee meets there in Easter. For in that case we can have a long talk about our present situation and the direction in which special efforts are necessary in the immediate future. Trusting that you are well and with kindest regards.

Yours Sincerely,
G.K. GOKHALE.

At the time when the above letter was written by Mr. Gokhale he had come to regard the Aryasamaj and its pet institution, the Gurukula at Kangri, as the great factor in the future re-generation of India. And his love and sympathy with me had increased considerably in strength and intensity. Not a month passed without my hearing from him and he was simply looking fo an occasion for trying to change the atmosphere of doubt and mistrust

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which was permeanting the official mind as regards the Arya Samaj.

Towards the end of the year 1910 a great Exhibition was planned to be opend at Allahabad at the time of the Indian National Congress meeting on which the late Sir William Wedderburn was coming to preside. It was a great tax on the energy of a very old man like Sir William Wedderburn and to Mr. Gokhale was entrusted the work of acting as his Secretary. Mr. Gokhale at once wired to me to go to Allahabad when he promised to interest Sir Wedderburn in the cause of the Aryasamaj. So I went and was introduced by my late well-loved friend to the aged British statesman. The incidents preceding that interview are still undelibly impressed upon my mind.

On my reaching the hotel (Raja Hotel it was called, perhaps,) where the guest of the Congress was put up I was taken upstairs by Mr. Devadhar and asked to wait in a small room which adjoined Sir William's sitting room. Sir William was to make his concluding speech that afternoon in the Congress pandal and Mr. Gokhale was reading out to him the draft of the address which he had prepared. As there was a very thin partition between the two rooms I could distinctly hear every word that was said. It was only in two or three places where Sir William wanted to make a change but when Mr. Gokhale, in his own persuasive way, put his reasons before the veteren old Englishman his counsel prevailed and Sir William Wedderburn exclaimed "Young man! you are always right."

When the draft address had been approved by Sir William, Mr. Gokhale came out and took me in Sir William's room. I will never forget the kind paternal tone and the affection with which the aged Englishman

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received me and the patience with which he heard the story of the persecution which the Aryasamajists had undergone. By searching questions Mr. Gokhale elicited everything worth knowing from me and Sir William was so much impressed that he at once took my hand in his own and exclaimed. "Come with me to Calcutta at once and Lord Hardinge will have to hear you." Mr. Gokhale again intervened saying. "Would it not be better for you to prepare Lord Hardinge beforehand and then to ask him to receive a deputation of the Aryasamajists spontaneously." Sir William became quiet for a moment and again exclaimed "You have got an old experienced head on young shoulders. Young man! you are always right" Sir William Wedderburn, with a generous and noble impulse all his own, spoke strongly to the Viceroy and Mr. Gokhale asked me to go to Calcutta to meet His Excellency. In the meantime I had come to know some incidents in the official world which dissuaded me from going to Calcutta. It was on this occasion that letter No. 2 was sent by Mr. Gokhale to me from Calcutta.

Letter No. II.

36, ROWLAND ROAD,
CALCUTTA:
24th March, 1911.

MY DEAR LALAJI,

I was expecting you here either during last month or this, as you had agreed to come when we met last at Allahabad, and I had meant to communicate to you personally the substance of the conversation which Sir William Wedderburn had with His Excellency the new Viceroy on the subject of the Arya Samaj and the suspicions which many officials are understood to entertain regarding its loyalty. As, however, you have not come, and as the Viceroy will proceed to the Punjab next week, I think, I ought to

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lose no more time in writing to you to say that Sir William Strongly urged on His Excellency the desirability of removing the undoubted grievance which Aryasamajists throughout India feel on account of these unjust suspicions. The Viceroy listened to what Sir William said with great interest, and promised to take an early opportunity to do something on the lines suggested by him. I think, therefore, that if an attempt is made to approach His Excellency, through the proper channel, with a brief statement of the Arya Samaj case, when he arrives in the Punjab, it may prove useful.

Trusting that this finds you well, and with kind regards.

Yours sincerely,
G. K. GOKHALE.

Mr. Gokhale's letter, referred to in my last, reached me very late and I could not act up to its instructions. In a way, it was very fortunate that I did not take a deputation to Lord Hardinge then. But that is to anticipate events. The letter which I wrote to Mr. Gokhale in reply to his of 24th March, 1911 gives the reason of my inability to follow his advice.

Letter No. III.

THE GURUKULA ACADEMY
(*via* KANKHAL):
7th April, 1911.

MY DEAR MR. GOKHALE,

I can not sufficiently thank you for the service which you are very kindly doing to the Aryasamaj. Your letter of 24th March reached the Gurukula while I was away to Multan, on a visit to our branch institution there. It was carried to me by one of the Professors on 29th March, when it was too late to arrange anything by way of deputation. The programme of His Excellency the Viceroy

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was already full and it was expressly confined to the reception of non-contentious addresses of welcome.

I can not explain the reasons of my not going to Calcutta, originally arranged between us, through a letter. I will tell you all when we get an opportunity of seeing each other.

What would you advise me to do now? If you do not think it improper I might ask an interview at Simla, through the Private Secretary, or I might write out a statement of our case and send it for the Viceroy's consideration. If you are going to Simla during the next Simla Session, would it not be better for us to wait till that time? Poona is too far off, but if you are coming to this side soon I should like to put some new facts before you which might necessitate a reconsideration of some of the problems with which you, yourself, are concerned.

Kindly excuse the familiar tone in which I have written this letter. When addressing you I feel as if I were writing to an intimate and indulgent friend.

Hoping to be excused for the trouble I am giving you and expecting an early reply.

I remain, yours sincerely,
MUNSHI RAM.

The following was received in reply to the above.

Letter No. IV.

SERVANTS OF INDIA SOCIETY,
POONA CITY:
17*th April* 1911.

MY DEAR LALAJI,

Your letter of 7th April has reached me here duly. I do not know if there will be a Simla session of the Council this year. If there is one, it will be in September and I will certainly attend it. And if you come there at the time, perhaps it will be the best way of considering

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what may be done in view of the situation that may then exist.

It is most kind of you to write to me as you do. In fact I deem it is a great privilege that you should look upon me as an " intimate and indulgent friend".

Trusting that this finds you quite well and with kind regards.

Yours sincerely,
G. K. GOKHALE.

On receipt of the above letter I made up my mind to go to Poona for a fortnight and have a free talk with Mr. Gokhale on all the subjects in which we were the next interested. I remember that Mr. Gokhale wanted to train one of our first batch of graduates which was about to go out year in Economics and Political Science, and in order to come to an understanding on that question I wanted to go to the Servants of India Society's home at Poona and to study the institution for myself. A copy of the letter which I wrote then (on April 21st 1911) is not forthcoming, but here is the reply which Mr. Gokhale had sent.

Letter No. V.

SINHGAD, POST OFFICE DONGA
DISTRICT POONA,
29th April 1911.

MY DEAR LALAJI,

Your letter, dated 21st April, reached me here yesterday evening. I have come to this little hill for a month's stay during the hot weather and will return to Poona at the beginning of June. I shall be in Poona from June to the end of October, except when I go to Simla for Council in September. I may also go for a few days in August to Bengal and Behar to work for my Elementary Education Bill, but about this I am not quite sure.

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I need hardly say that I shall be delighted if you will find time to pay a visit to our society at Poona. If you decide to come—as I earnestly hope you will—and will let me know beforehand—I will arrange my programme to suit your convenience.

With kind regards.

Yours sincerely,
G. K. GOKHALE.

Letter No. VI.

GURUKULA,
12*th May* 1911.

MY DEAR MR. GOKHALE,

I thank you for your very kind letter of 29th April. I wanted to have a lengthy talk with you before arriving at any final opinion about the relations of the Arya Samaj with officers of the British Government, but I see that there is not any prospect of my being able to see you soon. I will, therefore, not keep you in suspense any longer.

I am convinced that neither the Government official nor the Viceroy will ever be satisfied with any profession we might make. It appears to be a hopeless task and therefore I have made up my mind to bear unmurmuringly every thing which the future has in store for the Vaidic Church. If I ever get an occasion to see you I will place before you some papers which will, perhaps, give a rude shock even to your optimism. One request more. I have again read your Bill for compulsory primary education. After reading sections 5, 10, 12 and 13 several times, I am convinced that in its present shape your bill will (unconsciously of course) lay an axe at the root of the several Gurukulas which the Arya Samaj has opened in different parts of the country. Thou ands of Aryas believe in the Gurukula system of education alone and if a local body consisting of the enemies of the Arya Samaj decides that a boy who is reading in any of the Gurukulas is not

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sufficiently provided for as regards education, who is to prevent it (that local body) from getting the father of the boy repeatedly punished for acting up to his convictions.

I thank you from the bottom of my heart for all you have done for the Aryasamaj and for your kindness to me personally. But I feel that the Arya Samaj, if it wants to act up to its mission, must plough its furrow alone. May the Almighty, loving father so move the hearts of our rulers that they might be led to understand the noble mission of Dayananda and his followers. Until that time comes there is nothing for it but to bear patiently the burden which the Aryasamajists have willingly imposed on themselves.

I remain, yours sincerely,
MUNSHI RAM.

Letter No. VII.

GURUKULA
(*via* KANKHAL)
28*th June* 1911.

MY DEAR MR. GOKHALE,

Your last letter, addressed to me from Sinhgadh, on the 29th of April had duly been received by me. In reply to that letter, I wrote to you on the 12th of May last. The letter of mine remains unacknowledged up to this time. As I am almost certain that my correspondence is tampered with, will you kindly let me know if you received that letter. Until I hear from you I can not write on the subject which was referred to by me in that letter. I hope you are back to Poona with renewed health and energy for the service of the Motherland.

I hear from the papers that a Session of the Legislative Council begins at Simla on the 8th of September. If you intend to attend the session, could you not stop at Kalka for a few hours and give me one or two hours of your

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valuable time which I assure you will not be spent uselessly.

Hoping to hear from you in reply.

I remain, yours sincerely,
MUNSHI RAM.

Letter No. VIII.

SERVANTS OF INDIA SOCIETY,
POONA CITY :
7th July 1911.

MY DEAR LALAJI,

Your letter of 28th June reached me here the day before yesterday evening on my return to Poona after a week's absence. Your previous letter of 12th May had also reached me duly and I am sorry I was not able to reply to it at once owing to the state of my health at the time I received it. I will write to you again in a day or two. Meanwhile, as you are anxious about your letters reaching me safely, I send you this line to assure you.

With kindest regards.

Yours sincerely,
G. K. GOKHALE.

Letter No. IX.

SERVANTS OF INDIA SOCIETY,
POONA CITY:
20th July 1911.

MY DEAR LALAJI,

I am sorry I have again been unable to write to you as promptly as I should have liked. But during the last few days I have been continually moving backwards and forwards between Bombay and Poona with the result that there has been practically very little time for correspondence. I quite understand your feeling that no efforts on your part will, for the present at any rate, remove entirely the impressions that exist in certain quarters about the

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Arya Samaj. And in your place I should have come to the same conclusion as yourself that the best and the most dignified course was to go one's own way in a straight manner and take whatever came. At the same time, I do hope that things are better now than they were sometime ago. I should be very glad to meet you and have a little talk when I go to Simla in September next. Will it be possible for you to go there for a few days between, say, the 10th and the 22nd of September ?

I think your fears about the harm which my Bill might do to Gurukul schools are groundless, as I will show you if we meet at Simla. But I shall be glad to give my best consideration to any amendments that you may suggest to make the injury, that you apprehend, impossible. Kindly let me have a draft of such amendments at your early convenience.

I am leaving to-night for Madras to be present there at the inauguration of an Elementary Education League for the Madras Presidency. I shall stay in Madras for four days and then proceed from there to Calcutta by the East Coast Railway. There is a somewhat crowded programme arranged for me by friends in Bengal of work in the moffusil and it will be about the middle of August before I am able to return to Poona.

Trusting that this finds you quite well and with kindest regards.

Yours very sincerely,
G. K GOKHALE.

Letter No. X.

SERVANTS OF INDIA SOCIETY,
POONA CITY,
7th August 1911.

MY DEAR LALAJI,

Thank you so much for your most kind letter of 31st July. I am sorry to say that my daughter's condition,

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which was showing signs of improvement for a few days last week, has again grown worse and our anxiety has in consequence returned. To-day is the 22nd day of the fever and so far there is no prospect of the fever leaving her at an early date. However, these things are in Higher hands than ours. We are doing our best and hoping for the best and this is all that any one can do.

I hope to be in Simla on the 9th September, if all goes well with me in the meanwhile. Thanking you again for your kind sympathy and with best regards.

Yours sincerely,
G. K. GOKHALE.

Letter No. XI.

SERVANTS OF INDIA SOCIETY,
POONA CITY:
21*st August* 1911.

MY DEAR LALAJI,

The Viceroy has decided not to permit the moving of any resolutions at Simla. As the legislation that is coming up there is not of an important character and no resolutions will be permitted, it is not worth the while of non-official members to go all the way there to attend merely formal meetings of the Council. I have therefore decided to abandon my proposed visit to Simla next month. I am sorry this deprives me of the pleasure of meeting you, but there is no help.

I am glad to tell you that my daughter is now making satisfactory progress towards recovery. I therefore propose to resume my interrupted work in connection with the Elementary Education Bill and I leave tomorrow for Bengal, where friends have arranged a fortnight's crowded programme for me. I hope to return to poona about the middle of September, after visiting Nagpur probably also Amraoti on my way back.

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Trusting that this finds you well and with kind regards.

Yours Sincerely,
G. K. GOKHALE.

Mr. Gokhale did not go to Simla to attend the Session of the Imperial Legislative Council for the reason given in his letter. But I had left for Simla before his letter reached me. I saw, then, several secretaries and the education member of the Government of India and from the talks I had with them and from the way of their dealing with the Hindu and Mohammadan University proposals, I gathered enough which confirmed me in my previous opinion. I came to the conclusion that it was not so much by trying to clear oneself as by straightforwardly going on with one's work that success could be achieved. I wrote a long letter to Mr. Gokhale on the point.

Mr. Gokhale's resolution on compulsory education was coming on in the Calcutta Session of the Imperail Council early in 1912. He wrote to me asking my help and co-operation in the same. I wrote back to him plainly that in the first place there was no hope of the government giving any help in the cause of mass education and if any help would be given it would not be unalloyed good. At the end I offered my whole hearted co operation and active participation, if a National movement were started to spread compulsory free education among the masses. After writing my last letter to Mr. Gokhale I was called to Calcutta and sent word to him about my arrival. He came to see me at the Aryasamaj Mandir the very next day, and before I spoke, the first words he uttered were " You were right and I was wrong. God alone knows how I have laboured to put the Government right with the people and when such a simple measure, for which I feel so keenly, is put before them, they shelve it without the least hesitation " These were

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almost the very words used, so far as I remember. We had a lengthy talk about our future programme of work at Calcutta and after that I could not see him for some time. Mr. Gokhale after that fell ill and he was advised to go to England and to try a change there. He had improved a little and had been living in a Convalescent's home when a well-known anti-Indian journalist went to see him and told him about the Delhi conspiracy case. That merciless journalist did not care the least for the great Indian's peace of mind and said bluntly "Look here Mr. Gokhale, there is another conspiracy case coming on which will spoil your whole work here and I am certain that your pet institution, the Gurukula at Kangri, will be the first to be searched." This gave a great shock to Mr. Gokhale and there was again a relapse. He was only reassured by a friend undertaking to leave for India at once.

What was the reason of Mr. Gokhale's illness? That is a question which exercised the minds of his countrymen, when he left for England at the end of 1913. The explanation is that it was his anxiety for Mahatma Gandhi's Passive Resistance movement in Africa which upset him. Mr. Gokhale possessed a highly sensitive temperament and the news of indignities which were heaped upon his countrymen in South Africa, produced the germs of heart disease which ultimately led him to the cremation ground. I give below a letter which speaks for itself.

Letter No. XII.

METCALFE HOUSE,
DELHI:
27*th November* 1913.

MY DEAR MAHATMAJI,

You must forgive me for the delay that has occured in my replying to your postcard of 13th November.

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But you have always been most kind to me and I feel sure of your indulgence. The fact is that I have to struggle at present with an overwhelming mass of work in an indifferent state of health and I do not find much time for correspondence. I understand from your son Harishchandraji that you will soon be coming here. In that case, of course, we shall meet and then have a talk over the whole situation.

Both the Rev. Mr. Andrews and Pandit Harishchandraji have told me how the students at the Gurukula have been raising money for this South African struggle by foregoing the use of ghee and milk and even by working as common coolies or labourers. Well, it is not for me to offer thanks to them for this most touching act of patriotism. The cause is theirs as well as yours and mine and they are doing their duty by the Motherland in their own way. But I cannot help expressing my warm and deep appreciation of the noble example they are setting to young and old alike in the country, of devotion and sacrifice in the service of India. And I shall feel most grateful to you if you will find some means of conveying this expression to them.

You have often asked me to visit the Gurukula and it is a matter of deep regret to me that I have not yet been able to do so. But if all goes well I will look forward to coming there in January of 1915. Meanwhile wishing every prosperity.*

Yours Sincerely,
G. K. GOKALE.

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*We regret that at this point a part of the manuscript has been lost by the Press.—*Ed. V. M.*

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THE ARYA SAMAJ AND THE PRESENT POLITICAL AWAKENING.

II.

(By Pandit Brij Nath Mithal, B.A., LL.B.)

In my last article on this subject, I had pointed out in brief outline how the main purpose of the Arya Samaj has been forgotten by its members to the great detriment of its work and how the present political wave has adversely affected it. In the course of the present rather brief note, I propose to deal with the point in greater detail as the importance of the subject demands it. I am not one of those who consider politics a bugbear and will proclaim in season and out of season that the Arya Samaj has nothing to do with the politics of the country, or that its interests are not bound up with the political emancipation of the land of its origin. As I have already dealt with at the outset of my last article, I consider that the Arya Samaj may justly have a branch of political activity as well, like the social and educational in so far as it affects its existence as a society in the country and its relations with the Government or other sections of the people. Its members may justly aspire to take a part in the civic life of their towns or find an outlet for their energies in the Provincial or Imperial Councils. But all this said I do hold *that the Arya Samaj must be their first concern and they should do nothing to the detriment of its work.* Let us however look at the situation. I have in view the Samaj of my own locality. Out of a population of 60,000 Hindus there are hardly 100 members on its rolls, and this after a period of nearly 4 decades that it has been in existence in the city. Out of these 100 there are hardly a dozen who take a sane lively interest in the various activities of the Samaj and these people are expected to run a monthly journal, maintain a middle

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girls, school and carry on the religious propaganda. And when you have to take into consideration the fact that almost all of these dozen men are also engaged in nearly all the other activities of the town, municipal educational, social and political, you can very well realize the situation the Samaj must find itself in. The result is—no fresh recruits, no Dharam Prachar, the paper not in a very flourishing condition and the Pathshala standing in need of many a necessary improvement. The same is the case everywhere How to remedy this, must be the anxious thought of every well-wisher and sympathiser of the Arya Samaj. The problem is indeed a serious one and it is a question of life and death for the Samaj. If we glance at the vast programme of work, that the Samaj as a body has set before it to carry out we are sometimes lost in wonder and it begins to appear to be impossible of realization. The spread of the Vedic Church throughout the world, the conveying of the message of the Vedas to the remotest corner of the globe, and to make Dayanand's mission a living success is no mean task and I wonder how the Arya Samaj is to fulfil it if it is to drift into the channel it is going into. It has already taken upon its shoulders such tremendous responsibilities, that to add to them any more is nothing short of inviting a disaster on its head and I fondly hope that such a calamity will be averted.

Despite our pretensions to the contrary, it cannot be gainsaid that the number of people professing the Arya Samajic doctrines is only a limited one. Others may well sympathise with its educational or social activities, may also occasionally give a practical turn to that sympathy, but to expect of them that they also profess the Samajic doctrines will be too much. They may believe in a few of them and may also approve of a number of others, the fact cannot be controverted that they are not willing to lend the support of their name to the Samaj by becoming its members. There is a large

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majority of such people, who for various reasons consider it proper only to keep aloof. Such being the fact, the Samaj can only look to a limited number of its group to carry on the work which it has undertaken to accomplish. The field of politics is a wider field. It can enrol *Sikhs, Hindus, Muhammadans, Sanatnis, Samajis, Jains and the like and a vast majority of those who do not wish to associate themselves with any* of these. The circle of choice for workers in the field of politics is thus a wide one, while our own circle is but limited. While you could find out workers for running District Congress Committees, Home Rule Leagues, Liberal Leagues and the like from amongst the great majority of the people, for your own work you have to count upon only those hundred or 50 of your members.

There is one other difficulty which we have to contend with. In the Samajic fold you find people of limited means only. The richer class generally keep aloof from its activities and the middle class people have not only to give their time and energy to its institutions but their money as well which they can but spare with great difficulty. Besides, the official class as a rule does not and under the circumstances of the case cannot take any prominent part in its affairs. They may sympathise with the movement, but must keep that sympathy to themselves for fear of being an eyesore to their superior officers, who seem to smell a danger in the activities of the Samaj for the future of British Rule. It was perhaps this supposed lurking danger in regard to the movement of the Samaj that was responsible for the arrest, detention and prosecution of innocent and peaceful Arya Samajists during the martial law regime in the Punjab. Even people of the position of Swami Anubhavanand who probably never intermeddled with politics, but who has always been engaged in a peaceful missionary propaganda like a true Sanyasi was sentenced to

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transportation for life and his property confiscated. Thanks to the amnesty so graciously granted by His Imperial Majesty, he is now free, but the incident only serves to show that the Arya Samaj movement has to contend against various forces in the country which retard its progress and it is, therefore, necessary that its members instead of adding to their responsibilities in greater and greater number, should try to discharge the work already in their hand in a satisfactory and an efficient manner. Our institutions like the Gurukula at Hardwar and Brindraban, Colleges like those of Lahore and Cawnpore and Kanya Mahavidyala Jullundur which have earned for the Samaj a just reputation even beyond the shores of India—thanks to the selfless and devoted services of their founders—are yet far from being placed on sound financial footing. Daily appeals are being issued on behalf of all these institutions for yet more funds, and they have not yet reached a stage when their permanent endowments could have made their existence secure. In the matter of further improvements therein, these is the same difficulty of paucity of funds. Smaller institutions are also sharing a similar fate. Thus our educational work stands in need of vast improvements—which is sufficient to absorb the energies of many a young men for some years to come. There is such a dearth of really capable Teachers and Professors to man these institutions and people who can devote their precious time to look after them is still more limited. Is it not sad that Swami Shradhanandji should have been obliged to take charge of the governorship of the Gurukula after having entered a higher and nobler sphere as a Sanyasi for want of a really good man to take the place of Principal Ram Dev. When such is the paucity of genuine workers in the cause of education etc. within the Samaj, for its members to take a head long plunge into the politics of the country without heed to their own requirements is, in my humble opinion, hardly

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justified. If some such of them can be found who can find ample time to devote to both, they may do so but for each and everyone of them or even a majority of them to run after a political carreer, simply because for the moment that forcibly appeals to their imagination can hardly be fruitful of good result. This is not so only in regard to our educational programme. Other departments of our activities are also lying in the same half-finished and incomplete state. The Veda Prachar, the Depressed classes Mission Shuddhi movement, Anti-caste propaganda, Tract Department etc., are all in a deplorable and sad plight. I do not mean to suggest that this is solely due to the increased share in politics which the members of the Samaj have begun to take. There are various causes at the root of it, but this circumstance as well is one of the contributory causes.

When such is the situation, I implore the leaders of the Arya Samaj to give serious thought to it and to realize whether it is at all politic for them to advise their following to spend their none too great energy in adding one more responsibility to their shoulders. When the Society is none too rich in its numbers, when those who are really zealous and enthusiastic workers in its cause can be counted on one's fingers end, when even in the limited circle of its members there are signs of division and discontent visible I belive it is time enough to raise the danger signal and to a prise the society of the danger that awaits it.

I do not know if I have been able to clearly give expression to my thoughts. I have tried to put down the various points as they occurred to me in the hope that our leaders will take some early steps to remedy situation. You will realise that I was but ill-fitted to discharge this responsible task but.

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"Fools step in where angels fear to tread."

I hope my remarks will be taken in the spirit in which they have been addressed. I am but an humble camp-follower in the Arya Samaj and I have ventured to put forth these views as the situation struck me one frought with danger for the future of our Society. I shall consider my pains amply rewarded if others more competent and better equipped will be pleased to give publicity to their views on the subject so that it may be possible to chalk out some programme for future work to the ultimate good of our Society and of the country at large.

—o—

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SAVITRI—A DRAMATIC POEM IN FIVE ACTS.

ACT II.

Scene—A forest, Savitri appears with her maiden, There is a small hermit's cottage, and bridge dividing the scene.)

Savitri.

Oh Sylvan beauty, holy forest silence ;
Within the heart of nature liveth God,
Here do our Aryan fathers join in worship,
Beneath the grandeur of the heaven's dome
The heart expands, the soul feels her own greatness,
Here thoughts of self and limitations flee.
Come, sisters, let us join in morning worship.
(They kneel and with clasped palms begin to sing.)

The Song.

Glory to Him, Whom in mute adoration
Mountains and forests their still homage bring
Gather the storm clouds in trembling ovation
Winds in their courses their high praises ring
Glory to Him, Glory to Him, Gloria etc.
Sing not the heavens in undying glory ?
Praise unto Thee rises up from the seas.
All the vast worlds move in prayer before The
Let our hearts join in fond worship with these
Glory to Him, etc.
Is all with homage the forest air laden
Rises an anthem up from the brown sod
Blend we with these the frail voice of each maiden
Hear thou our lispings, oh Almighty God,
Glory to Thee, Glory to Thee, Gloria, etc.

Hermit.

(Who has meanwhile stepped out of his cottage and stood listening).

Who are these sweet voiced singers, who in worship
Make ring our forest silence this bright morn ?

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Pardon, oh visitors, my rash intrusion
But made your pious song my heart full glad.
Methinks I hear the voices of fair ladies
For lo, to earthly sights my eyes are closed,
And pray accept my welcome in the forest
And though my worldly bounties are but small
I place at your command my humble cottage.

First Lady.

We're ladies from Ujjain on pilgrimage
Companions on the journey to our mistress
(She leads Savitri forward).

Savitri.

Thanks, reverend Sir, for kindly courtesy.

Hermit.

And may I ask the ladies of their mission,
And of the boon which of the gods they seek?

Savitri.

I am Savitri, Asvapati's daughter,
King of Ujjaina, of the Solar Race.

Lady.

The King has sent our Princess on her travels.
That she might for herself a husband chose.

Hermit.

I'm glad to hear you ladies speak so frankly
Such open speech is proof of a pure heart.
And matrimony to a holy woman
Is an all sacred and a virgin rite.
For the ignoble only hide their purpose,
Deceive themselves and hear the flattrer's voice
But the pure woman looks upon her husband
As nature's gift, a part of her own soul
She yields not to an unholy emotion.
And as the lotus soars up to the sun
In all the whiteness of her virgin being
And gladly opes her petals to the light,

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Thus holy does the lotus—hearted maiden
Know him to whom her inner soul belongs,
And seeing him, steps frankly forth to greet him,
As children greet to join in peaceful play.
But, ladies, enter now my humble cottage
Accept such meagre fair as it can yield.

Lady.

To enter thy sweet home will be a blessing
And we are fortunate to be thy guests.
(They enter. Savitri goes to the bridge and leans over the ballustrade, looking dreamily into the wave: On the opposite stands Shatyaban. He too looks into the stream.)

Shatyaban.

The mountain stag, when young May's buds are blowing
Looks searching fond into the forest mere.
The crane stands dreaming in the silent waters
The wild rose trembles o'er the languid wave.
All nature seeks a mirror, whose reflection
Will unto each the higher self reveal.
And since my boyhood's days in dreams or waking
I see within the mirror of vasty space
A picture fairer than the moonlit waters
The hallowed image of a spirit face.

Savitri.

The forest stream reveals to me a vision
One which in dreams I see amid the stars
I hear a voice from the vast heavens calling
My trembling heart responds in brotherhood
Shatyaban goes to the bridge, they look in silence into each other's eyes).

Sha.

The river has revealed a holy secret
Is it the mirror of my inner soul ?

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Savitri.

Stars find their own reflection in the waters
When calm controls, and why should man do less?

Sha.

The wild crane circles searching the empyrean
To find its own by the still mountain lake
And through the lovely ages souls do wander
Until they meet upon the bridge of life.

Savitri.

And meeting know. From ages long forgotten
From lives lived in the far oblivious. past
The echoes ling'ring come, the veil is lifted
Years long gone by lie like an open scroll.

Sha.

I see as thou oblivion's curtain lifted
And for me do the past years reappear

Savitri.

And know I that accomplished is my quest
I sought my spirit mate and I have found him.
And thank I heaven and my guiding star.
Now I return unto my father's palace
One other than of late I wandered forth.
I have found that to which my life did call me
The quest is ended, let me then return.

Shatyaban.

Depart so soon? And yet I must not hinder
But all the forest seems so new to me,
The world is full of sunlight and my being
Is all in harmony with God and man.

Savitri.

And sends its rays unto my own heart trembling
Still let us yet our tender secret hide.
And in due time I shall acquaint my parents

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And then return unto thy forest home.

They have meanwhile reached the door of the hermit's cottage. At the threshold they linger in silence. Shotyaban picks a rose and gives it to her. She accepts it with down cast eyes, then enters the cottage.

—o—

ACT III.

Scene.—A Council Hall in King Asvapati's palace. The King and his grave looking Councillors are assembled.

Asvapati.

Then know we, gentlemen, why we're assembled,
The Princess' future is our grave concern.
For though I sent my daughter on a journey,
And she in time returned, I see no change.
Therefore I called my councillors together
For may my daughter not remain unwed

First Councillor.

I would advise the oft tried Svayamvara.
By which a maiden may make her own choice
There is much noble blood in Bharatbarsha
We may invite the princes from all parts,
That they display their manly arts, their prowess,
Then surely will the lady's heart be stirred
(Enter Savitri.)

Savitri.

Most noble Father, pardon my intrusion
I greet thee Sir, and these thy worthy friends.
For it was duty here for me to enter.
No further need is there for the debate.
Thy daughter's fate is sealed, her lord chosen
There is but one to whom my heart does go.
Thou knowest Shatyaban, son of the Hermit

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Who with his parents in the forest dwells.
Him did I meet one early, golden morning
In sylvan wood. He knew me as I him
And from that day the maiden's quest was ended
He is my lord, none other do I know.
(The King and his Councillors exchange grave looks.)

Asvapati.

This leaves indeed the matter much entangled
I doubt not that thou chose a noble youth.
But brings your choice before us serious questions
We know not how the matter yet will end

Councillor.

How can a princess reared in palace lux'ries
Retire to the ascetic's cheerless home?

Savitri.

Sir, I am strong, and no true Hindu maiden
Would trade her virgin heart for worldly gain.

Asvapati.

Yes, thou art strong, but thou art young my daughter;
Knowst thou what such a life would mean to thee?

Councillor.

There's yet another point; the aged hermit
Is of the Brahmin caste, and would he wed
His only son unto a Katrya maiden ?
These are two points indeed of grave concern.

Savitri.

Allay your worries. When two souls are blended.
The low divisions must cease to exist
Caste for the world, pure union for the chosen,
They rise above the littleness of life
(Enter Narada, the celestial hermit, son of Brahma, the Universal King and Councillors rise and bow low before him. So also Savitri. Attendants come with trays of fruits.)

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Narada (to Asvapati).

I saw the wrangling with perplexing question
I felt for thee and thy tender child.
Therefore I came, unto the earth descended
From Branmaloka, the abode of bliss.
I't were better far thy daughter remain single.
Than that she wedded were to Shatyaban.
True he's a blameless youth, but list the story
And thou wilt then with my advice agree.
He is no hemrit's son, his aged father
None other is than Dyumatsena,
The Rajput King, who lost his realm in battle,
Whose foes drove him from country and from throne
Who therefore in the forest wilds took refuge
And to the hermit's state his life resigned.
But this were no regret, if here it ended.
Nay, woe, the stricken house has more to face.
The angered Fates, once roused, are all relentless.
There hangs a bitter curse o'er Shatyaban
They've but twelve months of nuptial bliss allowed him.
He will survive his bridal but one year

(To Savitri.)

Think what that means to thee my youthful daughter,
The widow's barren years are sad and lone.

Savitri.

Most reverend father, hear the maiden's answer.
If thus the Fates decreed, then it must be.
And though my heart cries out in bitter anguish
Yet will I stand as a true woman should.
Not twice doeth give her word the Hindu maiden,
My heart and promise both are Shatyaban's.
And is Savitri now, this day a widow
If she be made to break her word to him
Yet if I wed, and but a year be granted,

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A life of widowhood were all too small
To outweigh all that one year's holy blessings,
My days henceforth were spent in pray'r and rites.
The Gods themselves gave to our Aryan fathers
The sacred nuptial rite not low desire
Draws to her chosen lord the Hindu maiden;
Savitri seeks not earth's low happiness.
But that the fleshbound soul upon her journey
Through earth's dark vales, might safer reach the goal,
Therefore is matrimony. By this union
The rites of worship receive greater strength.
Therefore were they created man and woman
That by this union of their hearts as one.
Their blended souls return in bliss to Bramha
For one without the other is not perfect
And when two souls in this great union meet,
That very holy moment is their nuptial.
And though the Fates may part them in the flesh.
Still do they know their soul's task is accomplished,
In sacred rites their hearts will ever join,
For souls live not on earth, they live in heaven

Narada.

Ah noble maid, the Aryan ideals
Have reached to perfect bloom in thy true soul.
Go thou and wed thy lord, and with my blessing
For such as thou are Heaven's pure delight.
The gods who early blest our Aryan daughters,
Have unto them a mighty place assigned
Their's is the task to keep the altars glowing
To feed the homehearth with the Vedic fire,
The flame of which shall shine on all the nations
And keep the land alive through those dark years
That cycle's rounds will bring to Bharatbarsha.
Though her sons fail, yet shall the Vedic torch
Shine through the dark, th ugh feeble oft its beacon,

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For will such women as Savitri live
And blest is India in her noble daughters.
(to Asvapati).
Grant her her choice and glory in thy child
And I return unto my place in Svarga
Yet will I all the gods the story tell
That they in joy sing glory to Savitri,
Who keeps the flame of Heav'n alive on earth.

—o—

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CONTEMPORARY OPINION REVIEWED.

The Aftermath of the Great War.

The Great War has left Germany and Austria economically and morally crippled. A writer in the *Sun and New York Herald* gives a pitiful picture of the state of affairs in wretched and ill-starred Germany.

Demoralisation of Social Life.

Says the writer in regard to the decay of sexual morality :—

> Utter demoralization of social life seems to have set in. Divorces are tenfold more in number than ever before, but one would think them quite unnecessary. Marriages are falling off as alarmingly as divorces are increasing. They, too, seem unnecessary. People are beginning to look upon them as a lingering relic of the "old fogy forms of *antebellum* days."
>
> Such conditions, needless to say, tend to penalize morality and place a premium on immorality. And this appears to be just what the state desires. Its aim, seemingly, is the extermination of the marriage bond as a hindrance to the "complete freedom" the Socialist-Democratic Government wishes to assure to this and succeeding generations. The inhabitants are being trained and prepared for the change, so that when it finally takes place it may be said that it came from the demands of the people themselves.
>
> The antewar houses of uncooked clay are no further removed in grade from the prewar flats than are the present social conditions from those of prewar times. Indeed, it seems as if the primordial form of communal or tribal marriage which prevailed in the Stone Age may outrace the Stone Age mud-house as a generally established institution of future Germany.

Religion at a Discount.

The moral bankruptcy of the Christian Church is complete. What wonder, then, that all religion is at a

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discount. The religious spirit of the Teuton assumed the form of Christianity and Christianity has failed to avert the terrible moral crisis precisely because it not only did not arrest the materialisation of all life-values but its ministers actually allied themselves with the movement. The tragic consequence is that the unbelief that stalks abroad is now wreaking vengeance upon the corrupt church which helped to bring it to life. The writer goes on to say!

> Germany which gave birth to Martin Luther was one of a very religious turn of mind. In the late war the soldiers' belt-buckles bore the inscription "*Gott mit Uns*," and most of the war songs, official stamps, insignia, and proclamations recognized and invoked the power of divine dispensation. But when the tide of war began to turn the people were often heard to say that if Germany lost they would no longer believe in God. All things indicate that they are making good their threat. And the Divinity, it would seem, has not been slow in deserting those who deserted him.
>
> More gloomy and uninviting places than the majority of German churches to-day would be hard to find. Because of the coal famine they are unheated and dimly lighted, and the look of religious fervor among the few shivering worshippers compares favourably with the frigid temperature therein. The church bells do not ring their summonses in the loud, clear tones of the former times. Most of the bells were melted for cannon during the war, and the brass and bronze fixtures of the interiors were depleted for like purposes. Pastors find that their salaries remain the same while prices have increased eightfold. Most of them are in distress, and many who have not abandoned their calling have become objects of charity.

Europe is, indeed, doomed unless a heart of grace arises and all shams are clean swept away.

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Paganisation of Christianity.

The death-knell of Christ's Christianity was sounded when the early Christians were tempted by offers of royal patronage and permitted Constantine the Great to paganise and heathenise Christianity and to truckle to popular superstitions. That temporising policy killed the spirit of Christianity although it brought money into the coffers of the Church and power and influence to "Christian" pastors. The Jesuits pursued the same policy in the middle ages and, further, deepened religious hypocrisy.

Christian Missionaries, who are now despairing of the evangelization of old India, openly and brazen-facedly advocate the adoption, under the guise of Christian forms, of Hindu religious usages and sacred celebrations. This is with a view to ensnare the unsophisticated unsuspecting ignorant Hindu. It is a most insidious attempt to rob the Hindu of the solace which honest belief —even it be false belief—never fails to afford and give him instead a hotchpotch which is a blending of western materialism and eastern superstition held together by the loose strings of Christian symbology and nomenclature. In the *Challenge* of London Mr. Underhill thus unfolds the plans of this invasion upon the preserves of Hindu orthodoxy.

> All over (Hindu) India the Dipavali feast is kept at the beginning of the cold weather. It is in commemoration of the victory of Vishnu over a certain demon, and is symbolical of the triumph of light over darkness. The word means "a row of lamps," and every house is illuminated, even the poorest boasts its single little flickering lamp, while cheerful boys let off squibs and crackers in the streets. The fact that the feast is connected with a Hindu legend (quite possibly the legend was invented to explain the already existing feast) need not deter Christian people from celebrating it as

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the triumph of light over darkness, knowledge over ignorance, truth over error, using the same symbol of the lighted lamp. Again, another day in the year, varying according to locality, is set apart as a day of thanks-giving to the oxen who have toiled in the fields, and to whose labor the ingathered harvest is largely due. All oxen that day are given a rest from work—get an especially nice meal, and in the evening they are led in procession about the village with painted and gilded harms and other adornments. Why should this charming and truly oriental form of harvest thanksgiving not be incorporated with the Christian custom of holding services of thanksgiving to God? The element of cattle-worship which enters into the Hindu method of celebration is not an integral part of it, and could easily be dropt out.

"Again, the universal holiday and rejoicings on Makara Samkranti, the winter solstice, might well be retained by Indian Christians. This is another of the seasonable feasts, arising naturally out of the sense of gladness and relief at having passed the shortest day, and entered upon the season of lengthening days and increasing warmth. Everyone experiences this sense of gladness, in a greater or less degree; why should it not find outward expression? The manner of celebrating this day varies in different parts of India. In Western India one custom, both quaint and cheerful, is to give one's friends a handful of sugared sesamum seed, with the words. 'Take my sweets, and speak me sweetly.' It is the sign for a desire that friendships should continue unbroken by quarrels throughout the year, a more than satisfactory equivalent of Western new-year card, and no one need be suspected of indulging in sun-worship who observes it."

If Mr. Underhill only sought an honest answer from his deepest self to the simple question whether the philosophy underlying these celebrations first appealed to him and thereafter he resolved to advocate their dovetailing into Christian ritual or the prime and compelling need to multiply the number of converts suggested the philosophical explanation, the attempt at

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self-deception could fail ignominiously. In the meantime, let the pillars of orthodoxy beware and prepare themselves to checkmate this flank movement.

The Next War.

The greatest War in History is hardly over yet, but, all the same, the prospects of the next European War are being already discussed. Says the *Worker* of Australia.

> We have offered up sixty thousand human sacrifices, and incurred a staggering debt of over £300,000,000 by joining in 'a campaign to end war,' only to find that this prodigious sacrifice but paves the way for further sacrifice on the altar of Devil-worship. Surely it is time that the sane people in Australia asked. 'Whom are we going to fight? And what are we going to fight about? The only two powers we can possibly come into conflict with in the pacific are America and Japan. Which is our protential enemy? What our Imperial diplomats call an 'amicable arrangement' has been entered into by which Japan dominates the Pacific north of the equator and England controls everything south of that line.
>
> "No conflict can arise with Japan except on the supposition that one or other of the contracting parties intends to break that agreement at an early date. Which is it—England or Japan? If we leave Japan out, then the 'next war' must be a conflict with America. This is a prospect too horrible to contemplate....The Devil in the Pacific is the same old Devil which our forefathers ignorantly worshiped to their bitter cost. He is the Devil of commercial enterprise, which is the cause of all wars, and the Devil in the Pacific can only be cast out by international fraternity among the victims of past wars. 'Preparing for the next war' is a fool's game. We must stop the next war. Perhaps the most certain way to do that would be to stop paying the interest on this one, and pay off the principal by levying on the wealth of those who grew rich upon the slaughter."

The peace terms formulated by the Allies clearly show that Europe is determined to play the fool's game and into the hands of the Devil.

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The Church and the Old Testament.

The voice against the old Testament is growing in volume and acrimony. The moral sense of Christendom revolts against this Doctrine of the "Word of God." Says. Mr. T. P. in the *Nation* of London.

> There is, however, one most baneful and far reaching influence that we can at once begin to counteract if we wish, and that is the influence that springs from the teaching of the Old Testament.
>
> An early movement in the church aimed at the exclusion of this influence from Christian teaching, but it failed. Would that it had succeeded and that the mind of the future western world had ever received this fatal impression We might have been unpleasant, but we could hardly have beeo so unpleasant as we now are, had we never imbibed the particular conception of divinity and of life that underlies most of the Old Tastament. Its ideas of a jealous, revengeful, and capricious deity ruling the world and our destinies, of a chosen race with a divinely approved patriotism of the narrowest and most degrading type, the instances of crude treachery and base cruelty that it justifies as pleasing to God, are instilled into the minds of most children and carry with them all the authority of "Scripture" and "God's Word."
>
> This process has contrinued for centuries, and has warped the view taken by the European mind of the true Gospel of the New Testament-Christianity has been modified accordingly.
>
> Can we not, while still treasuring the spiritual and artistic value of many parts of the Old Testament, reject its gross and unspiritual portions such as the Pentateuch, Joshua, Judges, Samuel, Kings, and Chronicles, and to this extent, at any rate, help to lighten the darkness of the future?

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What the writer does not realize is that the rejection of the Old Testament is a prelude to the repudiation of the New Testament as an infallible scripture. If the Old Testament is worthy of rejection as a scripture which is the result of plenary inspiration, the proposition that Jesus was the Christ and consequently God falls to the ground and the New Testament being reduced to the position of a collection of the sayings of a man can no longer be regarded as Divine Revelation.

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GLIMPSES INTO INDIA'S INDUSTRIAL PAST.

(*By Historicus.*)

II.

Furniture, Articles of Daily Use, Dress and Fashions in the Mahabharata Period.

Introductory.

A careful study of the Mahabharata proves unmistakably that the Aryas of the Mahabharata Period lived luxurious lives, were fond of fine dress, and perfumery and lived in furnished houses containing costly furniture. We give below a few texts bearing upon the subject.

Fine transparent robes and toilet of a beautiful woman.

And Hidimva beheld his sister disguised in human form, her head decked with garlands of flowers and her face like the full moon and her eye brows and nose and eyes and ringlets all of the handsomest description and her nails and complexion of the most delicate hue, and herself wearing every kind of ornament and attired in fine transparent robes.

(Adi. CLV, 14).

Vessels of white copper & golden jars inlaid with gems.

And Ocean himself brought unto him in vessels of white copper the nectar.....and Vasudeva.....brought in a thousand jars of gold well adorned with numerous gems.

(Sabha, XLIX 26, 27.)

Carpets made of gold.

The high-souled *Rishi*.....sat down on a carpet of gold.

(Adi CXCVIII.)

A temporary camp with magnificent apartments.

And the amphitheatre itself had been erected on an auspicious and level plain to the North-East of Drupda's capital. And it was surrounded on all sides by beautiful mansions. And it was enclosed on all sides with high walls and a moat with arched door ways here and there. And the vast amphitheatre was also shaded by a canopy of various colours and resounded with notes of thousands of trumpets; it was scented with the black aloe and sprinkled all over with

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water mixed with sandal paste and adorned with garlands of flowers and it was surrounded on all sides by high mansions perfectly white and resembling the cloud-kissing peaks of Kailasa and the windows of these mansions were covered with net-works of gold and the walls were set with diamonds and precious stones. And the stair cases were easy of ascent and the floors were covered with costly carpets and clothes.....and they were each furnished with a hundred doors wide enough to admit a crowd of persons.

(Adi CLXXXVII 16—22.)

Footstools.

These heroes sat on excellent seats furnished with footstools.

(Adi. CXCV 12 & 13.)

Golden car.

Riding upon a golden car, etc., the hero then set out for Dwarka.

(Adi. CLXX, 15).

White-washed walls, windows with net-works of gold. Doors of various metals.

They were enclosed on all sides with well-built and high and white-washed walls. And their windows were covered with net-works of gold and their interiors were adorned with rows of pearls. And.....the floors were all laid over with costly carpets..... .....adorned with various costly articles and built of various metals the doors looked like peaks of the Himavat.

(Sabha XXXIV 21—25).

Blankets of various kinds.

The King of Kamboj sent (as tribute to Yudhishtra) .....numberless blankets of excellent texture. The King of Kamboj gave blankets made of wool, of the soft fur of mice and other animals living in holes and of the hair of *cats*, all inlaid with threads of gold.

(Sabha XLIX 12, 20, L 1, 2—5.

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Various kinds of riding beasts.

And he also gave three hundred horses of the Tittin and Kalmash species, possessing noses like parrots. And he also gave three hundred camels and an equal number of she-asses, all fattened with the olive and the Pilusha.

(Sabha LI—2—5).

Upper garments.

Hearing these words, the Pandavas, O Bharata, taking off their upper garments and throwing them down sat in that assembly.

(Sabha LXVIII, 39).

Ancient methods of applause.

Seeing these two car-warriors engaged with each other, O Bharata, all the Kings uttered leonine shouts and cheered them repeatedly with applause. Beholding that single combat.....combatants slapped their armpits and waved their garments in the air. The Kauravas beat their musical instruments and blew their numerous couches.

(Karan, LXXXVI).

Carriage & four.

And King Sudakshina himself yoked thereto four white horses of the Kamboja bread.

(Sabha LIII, 5.)

Original Sanskrit Texts.

सत् कृताश्च ययो दृष्टान् जगृ रावसथान्नृपाः ।
कैलास शिखर प्रख्यान् मनोज्ञान् द्रव्यभूषितान् ॥ २० ॥
सर्वतः संवृतानुच्चैः प्रकारैः सुकृतैः सितैः ।
सुवर्ण जाल सम्वीतान् मणिकुट्टिमभूषितान् ॥ २१ ॥
सुखारोहण सोपानान् महासन परिच्छदान् ।
स्रग्दामसम वच्छन्नानुत्तमागुरु गन्धिनः ॥ २२ ॥
हंसेन्दु वर्णसदृशानायोजन सुदर्शनान् ।
असम्बाधान् समद्वारान् शुताढ्यावर्ष्मशोभिनः ॥ २३ ॥
बहुधातुभिवद्माङ्गान् हिमवच्छिखरानिव ।
विश्रान्तास्ते ततोऽपश्यन् भूमिपा भूरिदक्षिणम् ॥ २४ ॥

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हृतं सदस्यै बहुभिर्धर्मराजं युधिष्ठिरम् ।
तत्मदः पर्थिवैः कीर्णं ब्राह्मणैश्च महर्षिभिः ।
ब्राजतेस्म तदा राजन् नाक पृष्ठं यथामरैः ॥ सभा । अ०३४ । २५ ॥
भुञ्जते रुक्मपात्राभिर्युधिष्ठिर निशेवने ।
कदलीमृगमोकानि कृष्णश्यामारुणानि च ॥ १६ ॥
काम्बोजः प्राहिणोत्तस्मै पराप्यर्यानपि कम्बलान् ।
गजयोषिङ्गवाश्वस्य शतशोऽथ सहस्रशः ॥ सभा । अ० ४६ । २० ॥
वाह्लीको रथमाहार्षीज्जाम्बूनद विभूषितम् ।
सुदक्षिणस्तु युयुजे श्वेतैः काम्बोजजैर्हयैः ॥ सभा । अ० ५३ । ५ ॥
तच्छ्रुत्वा पाण्डवाः सर्वे स्वानि वसांसि भारत ।
अवकीर्य्योत्तरीयाणि सभायां समुपाविशन् ॥ सभा । अ० ६७ । ३६ ॥
तौ रथौ संप्रयुक्तौ तु दृष्ट्वा भारत पर्थिवाः ।
सिंहनादरवांश्चक्रुः साधु वादांश्च पुष्कलान् ॥ ८ ॥
दृष्ट्वा च द्वैरथं ताभ्यां तत्र योधा सहस्रशः ।
चक्रुर्वाहु स्वनाश्चैव तथा चेलावधूननम् ॥ ६ ॥
आजघ्नुः कुरवस्तत्र वादित्राणि समन्ततः ।
कर्ण प्रहर्षयिष्यन्तः शङ्खान् दध्मुश्च पुष्कलान् ॥ कर्ण० । अ० ८६ । १० ॥

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REVIEWS AND NOTICES.

English.

Report of the Administration of the United Provinces of Agra and Oudh 1918-19. Published by the Superintendent, Government Press, United Provinces. Price, Re. 1.

The report is divided into 9 Chapters and is, on the whole, well-written. In the Section on Literature and the Press, however, the writer—presumably a Christian missionary or a lay propagandist of the Christian Church—indulges in vitrolic, senseless and stupid attacks upon the Arya Samáj.

This fellow's brazen-facedness is outrageously provoking. Last year the Government promised to curb him but it seems the man is restive and does not submit to control. He evidently believes that his malicious insinuations in a Government report will kill the Arya Samaj. Like all conceited prigs he forgets that he only succeeds in giving the unthinking an opportunity of impugning the religious neutrality of the Government whose salt he eats and whose misplaced trust he so infamously betrays and in making himself a laughing stock. Perversity and persistence are not equivalent terms. We would advise the Government to translate this man to the ecclesiastic department and exhort him once more to lift the veil of anonymity and come forward to fight openly with the Arya Samaj. Sneaking cowardice and anonymous impunity are not the marks of successful propagandism. We would have treated this man's lucubrations with the silent contempt they so richly merit if it had not been for our solicitude for the good name of sir Harcourt Butler's Government.

Hindu Aryan Astronomy and Antiquity of Aryan Race, by Pandit Bhagwan Das Pathak. Price, Rs. 2. Can be had of the Manager, Garhwali Press, Dera Dun.

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It is a remarkable book. The author has made an attempt to give a brief account of the Ancient Hindu Aryan Astronomy, to trace its antiquity as far as possible from the available ancient works and to verify by calculations the results of the observations made by the ancient Indian sages. He places the beginning of Yudhishtra's era in 2448 B C. It is a pity that in the chapter on the *Vedas* the writer has followed blindly the methods of occidental scholars. It is ridiculous to assert that the *Atharva Veda* was composed after the *Mahabharat* in face of the fact that the *Atharva Veda* is mentioned specifically by name in the *Chhandogya Upanishad* and other works belonging to the pre-Mahabharat period. On other points, however, the book gives useful information.

Arya Bhasha (Hindi.)

पुराण मत पर्या लोचन – *Author, Professor Rama Deva ji, late Acharya, Gurukula University and Pt. Jai Deva Vidyalankara. Published by the Gurukula. Can be had of the Manager, Gurukula Book Depot. P. O Gurukula Kangri, Distt. Bijnor, pages 6+536 ; price, Rs. 3.*

Professor Rama Deva, B A., so well known now for his useful researches in the fields of ancient Indian literature has again brought out the fruits of his labour but now in quite a new field. As the name of this book shows he has thoroughly discussed the religion of the Puranas, their origin, their social and moral influence on the life of the Aryas, and their bearing on the misinterpretation of the Vedic truths.

Of course there was a great need of such a treatise and the author has well realised and expressed it in his *foreword*. To quote his own words.

"पुराणों पर श्रद्धा करने वालों पर ऐसा जादू छाया है कि वे अपने पुरोहितों के वश में हैं। जैसा सुना वैसा मान लिया, बुद्धि और विवेक का कुछ भी उपयोग नहीं लेते, और नाही उन पुराणों को स्वयं पढ़ने का प्रयत्न करते हैं।

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In order to remove this drawback, he has written this book with the help of Pt. Jai Deva.

There are twenty-four chapters in all in the book. In the first chapter is compressed and discussed extremely useful data for a right interpretation of the history of the time which elapsed between the ancient (pre-*Ramayana* and *Ramayana*) and the *Mahabharata* age. Then are treated the main Vedic doctrines Chapter IV is very ably written and bears the stamp of the forward views of the principal author. The history of *Yajnas* is traced and it is proved to demonstration that animal sacrifices originally formed no part of original Vedic sacraments. Then after discussing the idea of Vedic monotheism the author states the origin of the *Puranas* and their three main classes *Satvika*, *Rajas* and *Tamasic*.

Thereafter he produces decisive authorities from the *Puranas* themselves condemning idol-worship, the doctrine of incarnation and other later ideas. This sounds strange and yet chapter and verse are quoted and the proofs are unimpeachable.

The book is written in a scientific spirit and the author appears to be quite unbiassed, for, in the end, he brings forth a good deal of the material which is worthy of note in the *Puranas*. We commend this excellent book to the general reader as well as the student of history.

BHAGWADDATTA.

The Jyoti.—A High Class monthly, edited by Kumari Vidyawati Seth, B.A., Printed at the Bombay Machine Press, Lahore. Annual subscription Rs. 4-8-0 for the general public and Rs. 4 for ladies and students. Can be had of the Manager, Lahore.

Kumari Vidyawati Devi Seth, B A., requires no introduction. Her excellent contributions have, from time

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to time, appeared in the *Vedic Magazine*. We welcome her *Jyoti* to the field of journalism. The first number is very ably edited and contains a number of excellent articles on a variety of topics written by writers of note and distinction. Mahatma Gandhi in his letter, a facsimile of which appears as the leading contribution, gives his blessing to the talented editrix and exhorts her to be always and invariably fearless and impartial. Pandit Sayawalekar writes on the Vedic system of education. Pandit Bhagwaddatta contributes an entirely original article on the authorship of Nighantu. Professor Chhedi Lal, M. A., Bar.-at-Law writes on the economic condition of India and Professor Rama Deva on India's industrial past. "Manjri" contributes a social story which contains some fine descriptions and character sketches. A special section of the Magazine deals with topics of exclusively feminine interest. The editor displays conspicuous ability in handling national problems. Her editorial reflections are of more than usual interest and cover a variety of subjects. The note on the Reforms contains valuable suggestions and that on the Khilafat useful and new information. A high class Hindi monthly was a desideratum in the Punjab and the *Jyoti* supplies it. If the succeeding numbers maintain the level of excellence attained by the first, we make no doubt of it that the new monthly will command an extensive circulation in the Punjab and the United Provinces.

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MANORMA

OR

THE NEW WOMAN REDEEMED.

(*Special for the Vedic Magazine by "Kaushala."*)

CHAPTER II.

Ensnared.

Ovis legemdet amantibvs
Major lex amor est Sibi (Boethius).
Who can give law to lovers ?
Love is a greater law to itself.

The Prakash Villa is *en fete* this evening. Carriages and motors are coming and going. The rooms are brilliantly lighted with electric light. The servants are moving about with an air of importance. All are dressed in faultless white. In the kitchen savoury dishes are being cooked and the sweet aroma fills the atmosphere. The cool breeze wafts it from the kitchen to the drawing room. The drawing room is furnished in the European style. There are sofas, velvet cushioned low chairs, rocking chairs and easy chairs. In the centre is a mahogany table on which is placed a China vase containing lilies. On another table near by are placed the latest issues of the *Tribune* and the *Civil and Military Gazette*, a few illustrated Magazines and an album. The carpet is costly, inlaid with gold thread. The walls are decorated with oil paintings of lovely and beautiful women. They are all foreign. The hangings and draperies are of white muslin. Just near the mahogany table is seated a tall beautiful girl of seventeen summers. She has got a dazzling complexion which at once arrests attention. The hair is luxuriant and is loosely done up. Stray wanton curls sometimes wander to the white cheeks and enhance their charms.

The teeth are pearly white and radiant smiles reveal all their perfections. The pink on the white cheeks gives

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one the impression of roses dubbed in cream. The lips are thin, delicate and cherry red. The nose is sharp and pointed and the chin shows firmness. The forehead is broad and the eyes are dark and large. They have an intensive expression, often dance with merriment and reveal blue depths indicative of innocence. The whole face expresses intelligence and wide-awake interest in environments. The countenance has a charm all its own. The waist is narrow, the size medium, the hands shapely, the nails transparent, the fingers tapering and the feet small. There is an exuberance of life and freshness about the girl and health is stamped on all the features. She wears a silk blouse, a white petticoat and an ashy *sarhi* bordered with colored lace. The *sarhi* is carelessly thrown over the head but never completely conceals the glossy and shiny hair. Occasionally the *sarhi*, in the most natural and artless fashion, slips from the head and the girl gracefully restores it to its former position, keeps it there with both hands for a time and then drops her hands and begins to talk. When the conversation grows animated the *sarhi* eludes her careless vigilance once again and the ribbon lied hair is revealed as an entrancing vision destined to last just for a moment. The struggle continues throughout the evening and becomes most keen when all the youngmen of the party are assembled in their full strength. A small watch is suspended from the breast, a gold bracelet studded with precious stones encircles the wrist and a necklace adorns the neck. From the ears are suspended small gold rings. The figure is lissom and leaves on the mind the impression of mystic charms, cryptic fascination and weird attractions.

The girl is Manorma, the favourite daughter of Rai Bahadur Anand Swarup retired civilian who rose to be Accountant-General of the Punjab and now leads a quiet life of literary ease and quiet contemplation.

Just opposite to Manorma, on the other side of the table, stands a middle aged lady in a reclining posture. Her

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right feet rests upon the bottom of the table, her chin is supported on the right elbow which leans against the table. She is forty-five though to the cursory observer it appears that her age does not exceed 35. She is dressed more gaudily than her daughter who has just been described. Her complexion is rather dark and powder and vermillion have failed to improve it. She wears a pink *sarhi* bordered with gold lace, heavy gold *karas*, large ear-rings and a ponderous wrist watch. Her blouse is of a brilliant blue colour which exhibits excess of ornamentation and superabundance of embroidered work. She is a portly woman with an ungainly figure but intensively self-complaisant as to her bodily make and physical attractions. She wears yellow silk socks which have blue streaks that are offensively visible. The large feet are encased in deck shoes. She stands quite bare-headed. She is only literate but puts on superior airs and considers herself an expert in fashion and a great advocate of social reform.

The mother and the daughter are, by no means, on the best of terms. Thedaughter feels restive under the authority of the mother. She feels that an ignorant woman who knows not modern manners and is not conversant with modern learning is not a proper chaperon for a young lady who has matriculated from the Sacred Heart School. Just now the daughter is engaged in the fruitless task of shunting off the mother to the kitchen. She does not want her to figure in the distinguished company that is about to assemble. She is ashamed of her mother whom she regards vulgar and ignorant and is always anxious that it should not appear to her friends with new-fangled notions that she owns such a mother. She wants her mother to be in the background. The mother, of course, is equally anxious to be in the foreground. Just now the mother and the daughter are talking at cross purposes.

Indra Devi (mother) :—" Manorma ! At what time are the guests expected to come ?"

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Manorma :—"The time given in the invitation card is 7-30 P.M. It is now 6-30. In another half an hour guests will begin to pour in. I wonder if dinner is ready ! The servants are very lazy. Mother ! Why don't you run up to the kitchen and see that everything is ready at the right time."

Indra Devi :—" How stupid you are Manorma ! Can't you see that I cannot leave you alone to receive male guests ? I must do my duty as your mother. You are so young."

Manorma :—" Are not ladies also coming ! Besides, male guests are not going to eat me up. Mother ! You always talk like that. You never understand things aright. Brother will be coming in another quarter of an hour. He promised to return from his club at 6—45 precisely. With brother at my side, I can very well take care of myself."

Indra Devi:—"Yes ! Mothers are no longer needed by modern girls. Deva Dutta and yourself have, between you, made a fool of me. He has spoiled you completely and turned your head ! Mere chits both of you and you presume to dictate to me, an old woman " !

Manorma :—" Old woman forsooth ! Survey yourself in the mirror and judge for yourself whether your toilette is the toilette of an old woman and the mother of a grown up son and a grown up daughter !"

Indra Devi :—" This comes of educating girls ! How saucy and impertinent you have become. You are not ashamed to talk like that of the mother that has given you birth ! I am hardly thirty-five yet and you call me an old woman ! I am not yet a dependent upon the charity of Devadutta that you have the cheek to twit me about my toilette."

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Manorma :—" Excuse me mother ? You called yourself an old woman first and I simply took up the label that you had put upon yourself. And now you quarrel with me for calling you by the title you yourself have chosen for yourself. Is not this ridiculous ? Are you not inconsistent ?"

Indra Devi :—"Of course I am ridiculous and inconsistent! I have to put up with these affronts from my offspring merely because my husband chooses to bury himself in his books and the duty of looking after you devolves upon me."

Manorma :—" And very finely you discharge that duty ! Does personal decoration leave you any time for chaperonage !"

Indra Devi :—" It does not lie in your mouth to talk of your mother in that strain. Look at the way you have done up your hair".

Manorma :—"If you can't do things decently and I can, it is none of my fault. Nobody can accuse me of using rouge."

Indra Devi :—"Wait a bit child ! After twenty years you will learn the value of these accessories "

Monorma :—" Why so ! It is not every old woman who uses powder and vermillion. It is a question of taste ! Brother has come ! Now you better go and look after the food. Brother dear ! You are 15 minutes late!"

Deva Dutta:—"I was detained by a friend who met me in the way. We had met after a pretty long time and he would not let me off But, Manorma darling, why are you gloomy? You ought to look your best this evening! What worries are weighing upon your dear heart, my sweetie."

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Manorma:—"I have been asking mother to go to the *kitchen* and instead of listening to reason, she has commenced censuring me."

Deva Dutta:—"It is just like you mother! Why do you indulge in pinpricks at the expense of poor Manorma."

Indra Devi:—"This is just what I expected. 'Poor' Manorma quotha? Assumedly she is the very quintessence of humility! And you the apotheosis of gentleness! It is the mother who is a virago and a termagant! I can't blame you. I blame Destiny that yoked me to a nincompoop like your father who cannot protect his wife from such calculated and studied insults."

Manorma.—"Mother! Beware how you twist our heart strings! We won't hear a word against our saintly father. We know how you hounded him on to serve as a member of the bureaucratic fraternity against the dictates of his conscience and the behests of his better judgment."

Manorma was put out. Her radiant smile had disappeared and she looked the picture of worry and impotent rage. This *contre-temps* would have further developed in in undesirable directions, had not the servant announced the arrival of Vishnu Dyal and Hari Deva. This announcement was greeted with delight by the trio. The mother put on patronly maternal airs, the daughter's mouth was forthwith wreathed in smiles and the youngman rushed to the door. The meeting between Vishnu Dyal and Deva Dutta was most cordial. Flood-gates of memory were loosened and sweet reminiscences were bandied forth.

Hari Deva was duly introduced to Deva Dutta and the triumvirate arm in arm proceeded to the drawing room. Manorma was radiant and gracious. As soon as Vishnu Dyal looked at her, he felt a sweet and delicious thrill vibrating through his frame. It appeared to him that he was in the majestic presence of a goddess upon

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earth. For a moment he felt a reeling sensation but that was only for an instant. His confusion remained absolutely unnoticed by all except Hari Deva and Manorma. Hari Deva bore an inscrutable *smile* which repelled his friend so much that he would not lift his eyes and look him full in the face. Manorma's radiance was intensified by the consciousness of complete conquest and downright subjugation. When Deva Datta presented his friend to Manorma, she bowed graciously and put out her hand which Vishnu Dyal touched reverently and felt his blood coursing through his veins, his heart thumping, his cheeks suffused with crimson and his entire being shaken to its depths by the magnetic current that passed through him, transformed him, transvalued his conceptions and made of him a new man with new eyes and new visions. Hari Deva was also introduced and he shook hands with Manorma in a most matter-of-fact manner.

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THE VEDAS AND MODERN PROBLEMS

(By "Nigamananda")

II

SATYAGRAH IN THE VEDAS.

AN EXPOSITION OF A VEDIC TEXT.

In the *Yajur Veda* (XI, 81-82) occur the following texts :—

The Text and Translation.

स ऽ शितं मे ब्रह्म स ऽ शितं वीर्यं बलम् । स ऽ शितं क्षत्रं जिष्णु यस्याहमस्मि पुरोहितः ॥ ८१ ॥

उदेषां बाहू अतिरमुद्वर्चो अथो बलम् । क्षिणोमि ब्रह्मणामित्रानुन्नयामीस्वां २ ॥ अहम् ॥ ८२ ॥

Here is a literal translation of the *mantras* :—

(Says the spiritual guide) :—

(अहम् यस्य पुरोहितः अस्मि) I minister to the spiritual needs of (my disciple) (मेसशितम् ब्रह्म) It behoves me ever to employ spiritual force which is truly admirable (संशितम् वीर्य्यम्बलम् संशितम् जिष्णु क्षत्रम्) The force that my disciple employs is the force (which in the last resort) involves an appeal to physcial power. That force too is admirable and brings victory. May I (the *Brahman*) (उदतिरम्) transcend (एषाम्) (वर्चः बलम्) the strength and vigour of these bad men and (उतक्षिणोमि) destroy the power and capacity of (अमित्रान्) our (ungodly) enemies and (उन्नयामि) develop (स्वान्) (the powers of) myself and friends.

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The first *Mantra* explicitly lays down that there are two forces by which humanity is swayed —physical force and spiritual force. In the next *mantra* is declared the superiority of spiritual force and is laid down that by means of that force a genuine Brahman can overpower and bear down the strength and resources of evil-disposed persons and develops the powers and latent capacities of himself and his circle. *Kshatar* power is represented by Physical force, no matter whether naked or thickly veiled and disguised. Brahmanic or spiritual force is represented by Love, and Self-suffering and Righteous Direction of Mental and Emotional Activity. The *mantras*, therefore, preach the superiority of Love over Hate, of Good Wishes over Evil Disposition, of Loving Persuation over Coercion, of Exhortation over Threats, of Spiritual Force or Brahmanic Shakti over Machine Guns, Aeroplanes and Bombs and of Self-suffering over Infliction of Suffering upon others.

The Two Forces.

The methods of political and social administration followed by the moderns are a tremendous experiment as regards the efficacy of *Khatra Bal*. Each nation is arming itself to the teeth in the conviction that that is the best method of preserving international peace. Before the Great War whenever the cabinets of England and Germany desired to obtain parliamentary sanction for swelling budgets due to bloated armaments, the plea put forward was that to be prepared for war was the best way of averting that calamity. This was the philosophy of militarists and it prevailed in Europe. By piling up Hate upon Hate they sought to destroy the roots of Hate. The citizen in modern states is kept from doing worng by fear of imprisonment, fine, detention and other physical penalties. If he violates the Law,

The modern world dominated by *Kshatra Bal*.

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he is sure to be visited with penalty inflicted by outside authority. That penalty inflicted, the State is satisfied that it has done its duty by the individual. If the offence is repeated, as it very often is, the punishment is also re-iteratad and this sequence of offence and punishment is continued. In the school the Rod and the Ferula are the instruments symbolic of the pedogogue's authority. In the relations between Capital and Labour the working of the same principle is clearly to be seen. There is a Railway Stritke on the N. W. Railway. The State 'which is the embodiment of *Kshatra Bal*, is itself the Capitalist. Every effort is made to overawe the railwaymen and to coerce them into submission. Troops are employed to eject them forcibly from their quarters. They are threatened with dismissal and starvation of their families. Even in Western countries the Capitalist, though not always technically identical with the State, is virtually identical therewith. The Directors and Shareholders of Companies hold all the important offices in the State, for wealth is the keynote to Success, Distinction, and Social Status. The climax is reached in the United States of America where millionaires and multi-millionaires see to it that both the House of Representatives and the Senate are directly subservient to their will and must always be prepared to further their interests. The support of the Press also is secured on behalf of capital. Says Mr. Godkin as quoted by Bryce in his monumental work "The American Commonwealth":—

"The police captain of the precinct, the justice of the police court, and the district leader of the Tammany organization are all leagued together to keep the poor in subjection and prevent the rich from interfering. Their means of annoyance for a poor man are endless. They can arrest him on small pretences, prevent his getting employment from the city, or city contractors, pursue him for

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allowing his goods to remain on the side walk, and for not clearing off the snow promptly, tax him heavily or let him go free. All these means of persecution are freely resorted to, so that the poor, and especially the foreign poor, are really as much in subjection to Tammany as the Italians to the Camorra. The source of it all is the character of the Mayor. He appoints the police commissioners, and the commissioners appoint the captains, and he appoints the police justices also, and is responsible for their quality. When the act under which the present justices act was under consideration in the legislature the proviso that all appointees should be lawyers of a certain standing at the bar was stricken out, so that the Mayor has a completely free hand in selection, and the result is that most of those appointed recently under the Tammany regime are old 'toughs', liquor-dealers, gamblers, or simple adventures, who have lived from the age of twenty by holding small offices, such as doorkeepers or clerks of the minor city courts.

"Now there is in the moral sphere of city Government nothing so important as what I may call the administration of petty justice, that is, justice among the poor, ignorant, and friendless, the class who cannot pay lawyers or find bail, and especially that very large class in the cities on our eastern coast, of poor foreigners who know nothing of our laws and constitutions, and to whom the police magistrate or the police captain represent the whole government of the conutry, Federal, State, and municipal, who accept without a murmur any sentence which may be pronounced on them, or any denial of justice which may overtake them. They get all their notions of the national morality, and really their earliest political training, from their contact with these officers and with the district "leader". Upon their experience with these people it depends very much what kind of citizens they will become, they and

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their children after them. Well, one of the very first lessons they learn is that they can have no standing in court unless they are members of the Tammany Society, or as simple voters, they have a pull; that is, some sort of occult influence with the magistrate. In default of this their complaints are dismissed, and they are found guilty and sent up to 'the Island', or held in bail which they cannot procure, or in some manner worsted."

The Ignominious Failure of mere *Kshatar Bal.*

There is none so doltish as not to see that the attempt to arrest actual or prospective violence by the infliction of suffering or the threat of suffering has failed and failed miserably. The multiplication of Dreadnoughts, Machine Guns, Asphyxiating Gases and Zepplins instead of rendering war impossible brought about the greatest war in history—a war waged with unprecedented ferocity, unparalleled barbarism, unequalled savagery and unmatched inhumanity and has left as a heritage to surviving "civilized" humanity concentrated bitterness, concentred hatred and acute heart-burning which, in course of time, are sure to bring about another War which will sweep away all remnants of decency and morality. In the sphere of Criminal Justice, this domination of physical force and utter exclusion of spiritual power has brought about an increase of Crime for which we can find no parallel in history. Says a well-known writer:—

"Mr Weir, an American writer, says that citizens of the United States are murdered at the rate of two hundred a week, and that crime costs the Republic £275,000,000 per annum, or £700,000 a day. The police administration of the average American city is so thoroughly entrenched behind the menacing power of the corrupted ballot that it can literally snap its fingers at any law that would set itself above it. Do you know that 75 per cent. of the

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criminals who are arrested for petty larceny, pocket-picking, hold-ups, and the like from the red-light districts of New York are freed by the word politicians"? The police, he says, torture their prisoners, and the sufferers are absolutely without redress. "Ten thousand persons are murdered in this country every year—shot, strangled, poisoned, stabbed, or beaten with a club or a sand-bag. Of the murderers, two in every hundred are punished. The remaining ninety-eight escape—absolutely free! In many of our States the proportion of convictions is only half as great."

Increase in crime keeps pace with increase in the number of police men, criminal lawyers and prisons. The man who goes to jail comes back a greater scoundrel than he was when he entered it. The atmosphere of corruption contaminates him and the miasma of crime introduces the virus into his soul. College and school discipline are deteriorating. Boys are not reverent to their teachers. Outwardly their authority is maintained but the teachers have forfeited all respect and esteem. The citizen is gradually learning the art of breaking laws with impunity and the subtelty and ingenuity of the lawyer are in request and demand in a progressively increasing measure. Locks out and attempts to coerce labour result in strikes more extensive and defiance of authority more pronounced. Labour is up in arms against capital and patriotism is at a discount among the poor of the West for the State is to them the symbol of Capitalistic Domination and their Serfdom.

The Rule of Thumb has failed and failed miserably. Attempts at killing violence with greater violence are like vain efforts to extinguish a conflagration by means of libations of kerosine oil.

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Brahm Bal, or Spiritual Force.

Brahm Bal, on the contrary, renders violence *non-est* by replacing it with love. Majestic calmness bears down anger just as severely as the violent waves of the sea spend their force against the mighty rock and recede. In ancient India the *Sanyasi* and the *Brahman* were supreme in the affairs of the State and the result was that spiritual force governed the people. Laws were passed with the concurrence of *Sanyasis* who represented internationalism and, as a consequence, the points of conflict with other nations were redneed to a minimum. In matters of internal administration objective pressure was put not for purposes of reform but of prevention, and the higher motives and springs of action were exploited. *Prayashchit* or self-suffering borne stoically as a result of the qualms of an awakened conscience formed part of the criminal code. The judge first tried moral pressure and if that succeeded in stirring up the moral sense, the culprit was left to wash out his offence in the tears of contrition and suffer the tortures inflicted by the stern inner monitor. If, for a time, the scared conscience of the criminal proved deaf to the voice of moral suation, he was detained in custody and moral forces were again put in operation. The result of this excellent system was that according to Megasthenes the ancient Aryas used no locks, money was lent without pronotes and thefts were rare. This is the unbiassed testimony of a distinguished foreign ambassador in the court of an Indian potent. Struggle between Capital and Labour was unknown and economic crises were rare events. The *Brahmans* were supreme and not capitalists. The ultimate power of the state resided in the *Brahman* premier who, because voluntary poverty was condition precedent to the retention of his exalted office, was not tempted by the wealth of the plutocrat and administered even-handed justice. The teacher was in *loco parentis* to his pupils and the relation between the teacher and the taught was as indissoluble as that between husband and wife. In fact the same text was recited to enforce mutual

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obligations in both cases. Even when war did break out, the *Brahmans* of both sides saw to it that it was confined within the narrowest limits. The combatants fought on the battle-field while at a distance of one mile and even less the husbandman carried on his agricultural pursuits and the merchant his trade unmolested. This statement again has the high authority of Megasthenes behind it. When War unfortunately broke out, the *Brahmans* did not relax their efforts to bring it to a speedy end by the employment of the force at their command. It is, for this reason, that Manu prescribes the immediate suspension of hostilities on the appearance of a *Brahman* dressed in stainless white between the contesting armies. May it not be that the white flag is a memento of that elysian period in the history of the world? All the real victories of modern India against bureaucratic oppression were gained by means of *Brahm Shakti*. A few thousand Indian coolies contended successfully against the combined Boer and British majority, which alone constituted the state, because the forces of *Satyagrah* and *Brahm Shakti* were skilfully led by a *Brahman* of *Brahmans* Gandhi. The tea-planters of Bihar who had all the resources of the British Empire to back them up had to bend the knee to their own employees because Gandhi's spiritual force, for the nonce, overpowered the selfish proclivities of their representatives. At Kaira the agriculturists prevailed against the bureaucrat because the former relied upon *Brahm Shakti*.

Brahm Shakti and Individual Conduct.

Not only does *Brahm Shakti* profoundly influence and transform national and international activity but it also secures the conversion of individuals. *Bhagwan* Dayananda pardoned his murderer and changed him into a saint. A *Thakur* of Rajputana rushed upon him with sword in hand but his withering looks, calm exterior and winning smile cowed him down and brought him to the sage's feet. The biographies of great men like Budha, Christ, Tolstoy, etc, are replete with such soul-stirring episodes. The vilest criminals has become veriest saints by contact with *Brahmans*.

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The utility of *Kshatar Bal.*

The Veda, however, clearly lays down that *Kshatar Bal* is not to be entirely laid aside. It is to be valued as a means to an end. The child intent upon throwing himself into the well may be restrained by physical force at the critical moment, but at the earliest opportunity, an attempt should be made to enlist the support of his emotional self on behalf of self-protection, otherwise he will someday successfully evade the vigilant gaze of his keepers and successfully carry out his mad resolve as soon as he feels he is secure from intervention. *Kshatra Bal* is useful as a restraining force and as a force which enables the guardians of morality to create favourable environments but useless as a curative or reforming agency.

The supreme need of the world.

The supreme need of the world at the present time is the shifting of the centre of gravity. Civilized humanity is plunged in unspeakable misery and unutterable distress because it relies excessively upon physical force and violence. Let it learn from the Vedas that *Kshatar Bal* is merely a stepping stone and that the real remedial agency is *Brahm Shakti* and all its ills will gradually vanish. For this purpose it will be necessary to dethrone the Sword and the almighty Dollar from the position of dominance in the affairs of the State and to instal in their place self-renunciation, self-conquest, self-control, love and gentleness. When the rule of these is established on a firm basis, the death knell of militarism and plutocracy will be sounded. Such men will have to be trained or rather to train themselves before they can be trusted with enormous powers. Only people who feel that they are absolutely secure from all temptations and who can gain the confidence of the proletariat should take upon their shoulders such heavy burdens. This millennium can become possible of attainment only if the system of juvenile training is recast with this end in view.

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EDITORIAL REFLECTIONS.

The Turkish Settlement.

The terms of peace with Turkey have been announced. Not one of the demands of the Indian Muslims has been conceded. The Turkish Empire in Europe has been dismembered. Thrace and Constantinople are all that constitute remnants of a great Empire. The Khalifa is no longer the Warden of the Holy Places in Mesopotamia and yet we are told by the Viceroy that the question of Khilafat is one which Muslims are free to decide among themselves. The Khilafat is for the protection of Holy Places and if non-Muslim powers forcibily deprive the chosen pontiff of Islam of all control over Holy Places, what is left for Muslims to decide? Again Arabia has been severed from the Turkish Empire and given "independence"—an "independence," however, which it will enjoy at the discretion of the Allies. All Arabs are not sure that self-Government within the Turkish Empire would not have meant to their country a greater measure of independence than self-rule to be enjoyed on the sufferance of the British. Will the independence of Arabia prove less illusory than that of Korea under the hegemony of Japan? That remains to be seen. In the meantime, Muslim feeling in India is deeply stirred. Mahatma Gandhi, the patriot-saint, the sincere friend of Moslems, has advised non-co-operation with a view to save the country from possible violence. Muslim's earnestness will now be seriously tested. We are afraid the westernised leaders of the Muslim community do not take their religion so seriously as Mahatma Gandhi thinks they do. Many of them would not renounce titles, gained as the result of so much assiduity and persistent og-rolling. In their heart of hearts they do not care who the Khalifa is. They are concerned less with the fate of Turkey than the prospect of their being invited to a garden party given in the Government House. They

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join protest meetings because they are afraid of their more devout co-religionists. Titles have very rarely been the reward of sturdy independence and selfless service of the motherland. Dr. Rabindra Nath, Dr. Subramanyam and a few athers being exceptions. They are generally conferred upon people who echo platitudes uttered by bureaucrats. How can the religious spirit claim kinship with the habit of studying bureaucratic moods and adjusting one's view point to the view point of the local hazoors? Religious people serve God and are indifferent to the smiles of Power or the frowns of Authority. They never seek worldly preferment and titular distinctions conferred by temporal power have no charms for them. Here is a paradox for Mahatma Gandhi to solve. The first stage in non-co-operation is renunciation of honorary offices and titles. Title-holders are generally not religious in the higher sense—at least not to the extent that they will place religion above titles and thus displease the masters whose good will they obtained after considerable effort for the sake of pleasing a Master whose service was not the object of their deliberate choice when they begun life. If they had set about pleasing God and fulfilling the behests of religion, their activities—except in very special cases—would not have for them earned a titular recompense. Those who hold titles would not give them up for the sake of something higher for they lack an enthusiasm for spiritual values and those who are devoted to their religion have no titles to renounce. How is, then, this first stage in non-co-operation to succeed. Of course if the weapon of social bycott is extensively employed, success is assured. Perhaps Mahatmaji relies upon that. But here too there is a difficulty. Social boycott is apt to degenerate into social persecution and social persecution is contrary to the principles of Mahatmaji. We are not sure that he would approve of social bycott even if he is convinced that those against whom the weapon is used honestly do not set much store by what they are called

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upon to do. A worldly man will not become religious merely because he is compelled to conform to outward observances laid down by teachers of religion under objective pressure. Religious hypocrisy is naturally repugnant to the feelings of Mahatmaji whose principles are so lofty and who always acts upon them. May it not be that Mahatmaji has formed a mistaken estimate of the religious fervour of English-educated Muslims? Another explanation suggests itself to us. Perhaps Mahatmaji desires to utilise for righteous purposes the psychological principle that sometimes people make a virtue of necessity and persuade themselves to believe that they are really anxious to pursue a lofty course of conduct which they are shamed by public opinion into adopting. If that be so, it is experimenting with human nature on an extensive scale and the experiment will be watched with the keenest interest by all students of social psychology. In any case non-co-operation, if practised in accordance with the injunction of Mahatmaji, is an act of self-abnegation which will elevate all concerned in it and will make them better fitted to enforce their demand. Even if the peace treaty is not revised, self-denial will serve as a valuable moral asset which will lend peculiar weight and dignity to Indian demands. Our only fear is that many who have enlisted under the banner of Mahatmaji take his holy name in vain and seek to exploit the deep reverence in which he is deservedly held by his countrymen of all grades of culture, all social ranks and all shades of opinion for the purpose of promoting discord. We admit taht Mahatmaji is now acting very circumspectly and feels the ground under his feet carefully before advancing further, but all the same, we cannot divest ourselves of misgivings. However let us hope they will prove groundless.

The Hunter Committee Report.

The Hunter Committee Report is out. There is a majority report and a minority report. The majority

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report is signed by *all* the European members and the minority report by *all* the Indian members. It is a pity that the division into majority and minority should follow racial lines. It is further a pity that the minority report is supported by the solitary Indian member of the Government of India and all the Europeans In the Government headed by the Viceroy have endorsed the majority report. Another fact is noteworthy. The leading public body in the province, the All India Congress Committee for reasons well known to our readers, refused to lead non-official evidence. The only evidence before the Committee was that put forward by the Government. What a pity that Government evidence put forward by the officials themselves failed to convert publicists of acknowledged moderation, sanity and sobriety like Sir Chimanlal, Pandit Jagatnarain, Sahibzada Sultan Ahmed Khan and Mian Mohamad Shafi to the official view of the genesis, progress and results of Punjab Disturbances.

The majority report is a whitewashing document. The premises do not lead to the conclusions arrived at and the conclusions do not follow from the premises stated. For instance it is admitted that when Drs. Satyapal and Kitchlew—who, it is not denied were not advocates of physical force and whose activities were always strictly constitutional—were deported unjustifiably "there was no attempt at rescue," on the part of the Amritsar people, "this angry crowd as it poured itself out of city towards the bridge took no notice of Europeans whom it met on the way," "there is very slender ground for supposing that this crowd in its initial stages were possessed of, or by, any definite common intention save that of angry and obstreperous protest in force." Further it is stated that the deputy commissioner was reluctant to fire because two Indian gentlemen were in front trying to assist by persuading the crowd to go back, that he was still considering as to his orders, when the crowd made a rush, at the same time stoning the picket, and fire was opened. It is

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not alleged that the Indian gentlemen had signified their impotence, and yet without waiting for the result of their efforts merely because a stone was thrown by somebody—a stone which apparently hit nobody and did not cause even simple hurt—fire was opened upon an unarmed crowd, which was not anti-European or anti-government, engaged at worst in a peaceful demonstration and thirty casualties ensued. It is admitted that this official act angered some and the possibility of its having been used as an effective incitement is not shut out. And yet the only conclusion which the case admits of is not only not disowned but definitely rejected. We are told on the contrary that "the order to fire was rightly given" and the European commissioners "find no ground for saying that *the necessity of the moment was in any way exceeded or abused.*" The italics are ours. The logical conclusion is drawn in the minority report which boldly says :—

"*After the firing* they (the crowd) lost their heads and seized by a mad frenzy started on their nefarious work."

Again it is admitted that Mahatma Gandhi's influence and example helped in completly restoring order at Ahmedabad and Bombay, that the Satyagrahi leaders were more than once successful in pacifying crowds, not a single instance is cited of civil disobedience having been preached or practised by any responsible leader in the Punjab, and yet we are naively told that in the Punjab "familiarity and sympathy with disobedience to laws was engendered among large numbers of the people by Mr. Gandhi's movement." Civil disobedience was practised in Bombay and Ahmedabad where it is admitted the rioters "were moved to behave as they did from personal more than political motives." It is, therefore clear to the meanest understanding that civil disobedience to laws was nowhere even a contributory or secondary cause of the disturbances; in the Punjab it was neither preached nor practised, at Ahmedabad the riots were not of a political character at all.

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Again the passing of Rowlatt Act was, we are told, largely responsible for the riots and yet repeal of this obnoxious measure is not suggested. It is admitted that "there were instances of reprehensible means of securing recruits and the "zealous officials may have more than once resorted to objectionable methods of persuation" in obtaining war loans.

The "may have" loses its force when in the very next sentence the case of an official is cited who in disposing of an imposition of income tax said " the man has supplied no recruits, he has not given any subscription to war loans or relief funds and the application is rejected." In the face of this specific proven case, the Commissioners not only exonerate the local Government, which took no action, from all blame but indulge in the following wretched piece of special pleading :—

" The officer in question was *apparently* severely reprimanded, but he *appears to have* dealt with the case on its merits, and only to have put in the fact as a sort of additional fact."

A plea like that put forward by a pettifogging supernumerary in the legal profession would not be admitted by even a Munsiff and yet distinguished lawyers and judges state it in all seriousness in a state document.

Racial prejudice, conscious or unconscious, obfuscates the keenest understanding and the highest intellect. How did Lord Hunter find out that the official was severely reprimanded and not patted on the back ? If it was ascertained by inquiry, the expressive "apparently" is not only redundant but misleading, and its use in such a connection betrays a lamentable ignorance of the English language which none can attribute to the distinguished European members of the Commission. Instances like this can be multiplied. The report is anæmic in apportioning blame to high-placed offenders. General Dyer's massacre and butchery which sent a thrill of horror throughout the world are described as a "grave error" due to an "unfortunate conception of duty." We are

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told that it would have been "more prudent" if Colonel Johnson had consulted Principals before inflicting punishments upon students which every sane man regards as draconian, barbarous and monstrous. Bombing of innocent and unarmed people from æroplanes and indiscriminate machine-gunning of people from armoured trains is not even meagrely condemned. The theory of antecedent conspiracy is flouted and yet the disorders are described as "rebellion." The introduction and continuance of martial law is defended although it is not denied that the worst had happened at Amritsar and Lahore before the introduction thereof and that the authority of the civil power was respected and ordinary Courts were transacting their daily work at the time of its introduction. Even the forcing of martial law on the district of Gujrat, in the face of an ineffective protest from the head of the district, is justified. The white washing process begun by the majority of the Committee is completed by the Government of India and His Majesty's Government. Both these Governments give a certificate to Sir Michael O'Dwyer although his culpability in regard to every crime which these Governments condemn —albeit in a halting half-hearted fashion—stands proved. It is a matter for profound regret that India's faith in British justice shaken by martial law excesses has been completely destroyed by the majority report and the despatches of the Government of India and the Secretary of State. British Rule in India has to-day suffered the greatest moral disaster since Plassey. Is there a statesman in the Empire who will restore it? Will King George assay the task? The future is on the laps of the Gods and the Almighty Father alone knows the whole truth of the matter.

Dr. Rabindra Nath Tagore on National Education.

A few days back the poet-philosopher Rabindra Nath Tagore delivered an address oneducation in the University Hall, Bombay, to a large audience under the presidency

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of the Vice-Chancellor. He began by making the profound observation that the Indians must blame their own weakness in being persistent with the idea that they must have some artificial education of foreign make simply because they imagined that they had no legs of their own to stand upon. He had heard of a similar case of an unfortunate man who drowned in shallow water because he imagined he had gone beyond his depth. He then proceeded to tell his audience that the type of education that suited the West, need not, for that reason, suit the East as well. Our salvation did dot lie in patching together to perfection the best points in the various European Universities. A European University was a living organic part of the life of Europe. We wanted to transplant a full grown exotic plant and expected it to bear fruit. Our Universites because they had not grown gradually on the soil had failed to produce original thinkers and promote creative endeavour and western education, judged by the only fair test, had broken down. Our graduates were fitted only to be clerks, deputy magistrates and police inspectors. This could not be due to any inherent defect in their natural powers for it could not be denied that there was a time when our ancestors made their own observations and experiments and tried to discover truths and build hypotheses.

He then went on to say :—

"Where had that initiative departed? The question must be answered, what was there in their education that reduced them into the condition of a serf permanently groaning under the burden of immense intellectual obligation? When they saw a foreign university they saw only its smaller thought, its buildings, its furniture, its regulations and its syllabus but as the kernel of the cocoanut was in the whole cocoanut, so the universities of Europe were in their society, in their parliaments, in their literature and in the numerous activities of their corporate life. Indian teachers distributed their doles from a big

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distance raising walls of note-books between themselves and their students. This kind of education was not what was given to the Englishmen. The education given to the Indian students was calculated to save them from death rather than from emaciation. They were always afraid lest they should lose some petty advantage in their attempts to acquire true learning, lest their preparedness for clerical work should be delayed."

He ascribed all these grave defects to the foreign medium of instruction. He is reported to have said :—

"Their education to them was like a carriage to a horse, the dragging of which merely served to provide it with food and a shelter in the stable of its master. The horse had not the same relationship with the carriage as its owner. The conditions in one country were never quite the same as those in another but there was one vital point in the results of educational policy in India. Their mind was not in their studies. In fact, it had been wholly ignored that they had a mind of their own. A foreign language could never be a true medium for learning. Being compelled to learn through the medium of English took away the best part of their lives. That made their education so nebulously distant, so different from all their associations of life, so costly in time and health and yet so meagre of results. So far as his own experience in teaching went the lecturer said, a considerable proportion of the population were naturally deficient in the power of learning languages. Such men found it hardly possible to matriculate with an insufficient understanding of the English language. Very few boys had the means of getting a proper grounding in English at the hands of a competent teacher."

The poet then referred to the question of diversity of languages and said that the problem must be solved or we must accept defeat and degradation. We think that the solution has already been indicated by the greatest Indian of modern times Dayananda. Hindi is already

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the *lingua franca* of India. It is understood all over India with the exception of portions of the South. It has a natural affinity with Bengalee, Marathi, Gujrati and Punjabee. Even Tamils and Telegus find it considerably easier than English. For English is a foreign language which means that the ideas of which English words form the symbology and the vesture are foreign to us that is they are not congenial to our modes of thought and feeling and are not grateful to our creative and æsthetic sense. If the ideas are familiar, the scenes depicted and the situations described are in accord with the ingredients that go to the formation of the intellectual and emotional make up of a people, the language can be easily mastered. Hindi speaking people share their modes of living and shades of thinking, their manners and their social usages, the fundamental notes of the music of their lives and the dominant tones of the string of their minds with their brethren of the south and it is a truism that modes of expression are fashioned into shape by these and these influences alone The Punjabees, the Hindustanees proper and the Tamils belong to one unified living organic whole. Europeans form part of a differently constituted organic unity. European culture in the words of Rabindra Nath, has no natural centre in India, no vital overflowing connection with our life. The perennial centre of Eurpean culture is sure to be in Europe and a European language is a suitable vehicle only for the expression of that culture. Indian culture, whether inherited or assimilated, can be suitably clothed only in an Indian tongue and that tongue under the circumstances can only be Hindi. In the Gurukula at Kangri the experiment of creating a centre of racial culture, ever expanding by absorption and indianisation of all that is best in Western culture, has been successfully tried. If our poet philosopher only visited the Gurukula once, he would no longer speak of the language question as a problem to be solved.

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The Gurukula Samachar.

By L. Nand Lal B. A., L. L. B.

Motto I.—By force of *Brahmcharya* alone have sages conquered death—*The Veda.*

Motto II.—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members .....There is no political alchemy by which you can get golden conduct out of leaden instincts—*Herber Spencer.*

The Staff.

Pandit Shashi Bhushan Vidyalankar has been granted six months' leave. Master Kashi Ram has been appointed to work as head master of the Kurukshetra Gurukula in his absence. Munshi Nihal Singh has been transferred from Gurukula Indraprastha to Gurukula Kangri to fill Mr. Kashi Ram's place. Professor Babu Ram has resigned his post of Professor of Agriculture for certain reasons. A new Professor of Agriculture in the person of Lala Das Raj, a new graduate of Lyallpur Agricultural College, has arrived. He stood first and passed with honours.

Evening Exercise.

Arrangements have been made for affording every Brahmachari an opportunity of taking exercise congenial to his age and inclination. At five P. M. all the Brahmacharis have to take some kind of physical exercise. Some of them learn gardening and cultiva-

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tion by ploughing, manuring, watering and sowing the fields and by performing all other necessary operations connected with husbandry with their own hands. Some are taught gymnastic exercises in the gymnasium. But by far the most interesting feature of the programme is wrestling. Students have been divided into three batches. The first batch waters and the second batch digs up the wrestling ground. Several pairs of students, then wrestle in succession. Swami Shraddhanand's unfailing presence lends peculiar dignity and charm to the scene. The Swami visits every day without fail (even when he is indisposed) all the places where the Brahmacharis are working and encourages them with his refreshing fatherly smile.

Medical Classes.

Doctor Sukhdev delivers lectures on Anatomy and Materia Medica to the medical students of the College Department regularly every day. His classes are attended by some of the members of the staff also. The doctor's rare grasp of his subject, and his art of presentation which is peculiarly his own render his lectures wonderfully instructive and interesting. The pressure of professorial duties, however, does not for a moment deter the selfless indefatiguable doctor from attending to the numerous patients in the neighbouring villages, and managing the Gurukula dispensary with his wonted whole heartedness and earnestness. Another doctor will probably be shortly employed to relieve the enormous strain which Dr. Sukhdeva is working.

The Weekly Sermons.

One of the principal attractions, one of the enviable privileges, one of the unalloyed blessings, one of the unique features of Gurukula life is the weekly sermons of Swami Shraddhananda. Once a week on the morning of the day preceeding the holiday, the Swami delivers a sermon to the Brahmacharis and members of the staff assembled together in the Yajnashala. He has commenced a series of discourses on the well-known

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systems of Indian philosophy called the Yoga Darshan. His practical hints and suggestions, his apt quotations, his eloquence and his command over the Hindi language render his discourses peculiarly elevating and entertaining. The Brahmacharis are strongly impressed and try to translate his precepts into practice.

L. Deva Raj

L. Deva Raj the well-known advocate of female education in the Punjab and head of the Kanya Mahavidyala, Jullundhur, visited the Gurukula a few days ago. He was presented with an address by the students. A short programme also consisting of feats of archery, ring of war, etc., was arranged in honour of his visit.

Swami Shraddhananda.

Swami Shraddhananda went to Calcutta by the Calcutta Mail on the night of the 23rd May to bless the marriage ceremony of Pandit Nand Kishore Vidyalankar, Professor of Sanskrit Literature, Hindu College Delhi. Thence he went to Indraprastha Gurukula and thence to Bhainswala near Kurukshetra where he performed the opening ceremony of a new branch of the Gurukula. He returned to the Gurukula Kangri on 7th June.

The weather.

The weather now a days is very capricious. Mornings and evenings are cool and refreshing. By day, only hot winds occasionally relieve the monotony of stifling heat. At night cold reminds one of winter, quilts cannot safely be dispensed with. The Ganges is making spasmodic efforts to regain the gigantic proportions that it usually has in summer. The stream in front of our college flowed only for a few days and has again dried up. The intense heat that prevails during the day is sure to melt the snow on the mountains and it may confidently be hoped that our stream will again begin to flow shortly. The summer does not seem to have touched the water of the wells here which is as cool as ever.

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The Professors' quarters.

The professors' quarters are rebuilding at a rapid rate. It is hoped that they will be completed in a month or so.

Mehta Gyan Chand, who worked here as the Assistant Governor, has left the Gurukula. Some of his duties have been entrusted to L. Bir Bal, the rest are being performed by the Swamiji himself.

The gardens and the Goshala.

Under Swami Shraddhanand's personal supervision, the gardens and the Goshala are improving very considerably. Vegetables are being sown very plentifully. Fruit trees are being watered and tended very regularly. Efforts are also being made to extend the Goshala so that it may yield enough milk to meet the demands of all who live here.

Pandit Ganga Prasad M. A.

Babu Ganga Prasad M. A. visited the Gurukula on the 20th May in his capacity of Inspector of Arya Sidhanta. He left the following day. He gave many useful suggestions for making the study of the subject more thorough and efficient.

A lecture.

Pandit Yogendra Nath Professor of Sanskrit Philosophy delivered a lecture (the first of the Arya Sidhanta series this year) on the absence of mutual conflict among the different systems of Indian Philosophy. The subject was very abstruse and difficult. But the Pandit made it positively intelligible. He borrowed very apt and homely illustrations from every day experience. To prevent the discourse from flagging he very wisely interspersed it with exquisitely humorous remarks which elicited peals of laughter. The easy and simple way in which he presented the most difficult philosophical points was highly appreciated.

The Technical Classes.

Hand looms for weaving cloth will be set up in a few days.

Preparations are being made and in a few months the Gurukula will have a full fledged department for technical education.

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